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The Christian Century

A Journal of Religion

Germany After the Plebiscite
Mexico's War on Religion
Editorials

Can the Movies Teach the Church?

By Fred Eastman

A New Holiness Movement

By John M. Versteeg

Has Gandhi Failed?

By Wilbur S. Deming

Book Reviews by Kirby Page, Horace M. Kallen, Frederick B. Fisher

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In This Issue

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The CHRISTIAN CENTURY

January 23, 1935

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Calendar of Coming Events

Jan. 22-25. Tenth annual conference on "Cause and Cure of War," Washington, D. C.
Jan. 23-25. Conference on preaching in the modern world, Iliff school of theology, Denver, Colo.
Jan. 24. Annual luncheon American birth control league, undenominational, Park Lane hotel, New York.
Jan. 24-27. Miss Helen Topping, secretary to Kagawa, to speak in Duluth and vicinity.
Jan. 24-27. Texas Episcopal diocesan council, Waco, Texas.
Jan. 24, 25, 30, 31. Baptist school of Christian leadership, Santa Ana area, Santa Ana, Cal.
Jan. 25. Debate, 8:15 p.m. "Is Our Present Social Order Doomed?" Reinhold Niebuhr versus T. V. Smith, auspices Chicago forum. Goodman theater, Chicago.
Jan. 25. Y.W.C.A. annual meeting, Indianapolis.
Jan. 26-30. Annual missionary assembly, Orlando, Fla.
Jan. 27-30. Annual missionary assembly, Deland, Fla.
Jan. 27-Feb 1. Religious emphasis week, auspices, Missouri Bible college, Christian college, Stephens college, Students religious council, University of Missouri, Columbia, Mo.
Jan. 28. Institute on Judaism, interdenominational, Temple House, New York.
Jan. 28. North Texas Methodist conference missionary institute, Dallas.
Jan. 28. Pastors and religious educators luncheon conference, the Whittier, Philadelphia. Address by Secretary S. M. Cavert.
Jan. 28. Southern Presbyterian church quarterly meeting, Memphis presbytery, Memphis.
Jan. 28. United neighborhood houses benefit play, New York city.
Jan. 28, 29. Pennsylvania council of churches annual convention, Grace Methodist church, Harrisburg, Pa.
Jan. 28-Feb. 1. Twenty-seventh annual convocation week, Congregational-Christian, Bangor seminary.
Jan. 28-Feb. 1. Ministers' week, Chicago theological seminary, Chicago.
Jan. 29-31. Christian ministers' midwinter conference, Central Christian church, Lexington, Ky.
Jan. 30, 31. Annual meeting Methodist Episcopal board of education, 740 Rush street, Chicago.
Jan. 30-Feb. 1. Annual missionary assembly, Palm Beach, Fla.
Jan. 31. Florida Methodist conference, Jacksonville, Fla.
Feb. 1. Annual meeting Save the Children fund, Town Hall club, New York.
Feb. 2-7. Annual missionary assembly, Miami, Fla.
Feb. 3. Baptist World Alliance Sunday.
Feb. 3-10. Annual Presbyterian pastors' school, Richmond, Va.
Feb. 4. Indianapolis ministers association, Roberts Park Methodist church.
Feb. 4-6. Indiana pastors conference, Indianapolis, Ind.
Feb. 4-6. Regional conference, National Commission on cause and cure of war for Missouri, Kansas, Oklahoma, Arkansas and Nebraska, auspices of World peace council of Kansas City, Hotel Muehlbach, Kansas City.
Feb. 4-6, 11, 12. Baptist school of Christian leadership, Long Beach area, Long Beach, Cal.
Feb. 4-7. Sixteenth annual Ohio pastors' convention, interdenominational, Columbus.
Feb. 4-7. Annual convention, Ninth Chicago diocese of the Episcopal church, Grace Episcopal church, Oak Park, Ill.
Feb. 5-7. Third family relationship institute of the woman's union, Arch Street Methodist church, Philadelphia.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

IS IT possible that the patience of Christians, strained beyond further endurance by sectarian home mission policies, is on the point of breaking? Are determined men nearing the hour when they will brush aside the explanations and excuses by which the continuation of sectarian competition has been defended, and force a home missionary new deal? A recent uprising in the Presbyterian synod of North Dakota suggests that some such development may not be entirely unlikely. The report of the committee of comity of that body reads like a battle-cry for a new freedom. And it reads equally like a final repudiation of all the smooth and tricky verbal devices by which the actualities of denominational competition have been covered over in the past. "Men of vision," said the Presbyterians of North Dakota, "have always dreamed of an arrangement with other denominations which would do away with wasteful competition. But men of denominational fanaticism have always been able to defeat the plans. . . . We have all suffered from betrayal, broken faith, broken promises and all the tribe of unchristian, unethical practices that have been associated with our evangelizing processes. But it is so easy for us to renounce and denounce the sins of others. It is not so easy to make confession of our own. So, lest we muddle the issue, we had better admit that for every broken promise on the part of a sister denomination it is possible to find one of our own."

Dakota Presbyterians Mean Business!

Telling the Truth About Sectarian Rivalry

BUT these Dakota Presbyterians were not content with generalities, even of this unusual sort. They went ahead to list, by name, fourteen North Dakota towns, ranging in population from 75 to 1,500, with the competing churches in each, and the facts as to the use of denominational funds in keeping this competition going. Then they availed themselves of the homiletic opportunity to point out the "sins" of Protestantism in their state: the sin of crushing the idealism of young ministers, the sin of suicidal dismemberment, the sin of improper example, the sin of misusing benevolence money, the sin of wasting Protestant strength. The pungency of the comment may be suggested by a characteristic extract: "The story of double dealing, of broken faith, of violation of agreements, would blacken the pages of a pagan church. What must it do to the record of a Christian church? The truth persists that in the past we have been simply a collection of denominational horse-traders, save for the fact that our ethics in the matter have not quite approached the standard maintained by the horse-traders." And again: "What would the generous givers of our church say if they knew that the money they contribute in the belief that it will carry the gospel to unprivileged people is frequently expended in a perfectly useless effort to keep alive a Presbyterian church which could serve the Lord Jesus better dead than alive?"

Reform Sought Within the Next Two Years

ALL these are rousing words. What, however, do the North Dakota Presbyterians propose as a program for action? Their suggestions are simple, but full of dynamite. They suggest that the Methodist, Episcopal, Evangelical, Congregational and Baptist bodies in the state be invited to form committees similar to the one which the Presbyterians now have, "with the request that members of the committees should not be the administrative officers of the appointing denominations." These committees would then form a joint state committee on comity, which would gather information from home mission boards and other sources as to the actualities of church competition. Then, without regard to what the other denominations did about these reports, the Presbyterians declare in favor of preparing "such recommendations to the synod as shall eliminate within a period of two years all competition in aid-receiving fields, where such competition is with any of the churches of the group" invited to join in the comity study. Unless we misunderstand what seems to be the plain meaning of these words, they signify the intention of one denomination in one state to resort to "unilateral disarmament" for the glory of God! Is it not possible that other bodies are ready to follow the

example of the Presbyterians of North Dakota? An inquiry addressed to the Rev. H. G. Klemme, minister of the Presbyterian church at Grand Forks and chairman of the committee which brought in this report, will bring the full text of the document and show how determined is the mood in which these Dakotans are setting out to make denominational history.

So This Is Toryism!

CANADA'S prime minister, Mr. Richard B. Bennett, is reputedly a multimillionaire. A lifelong conservative, both in politics and in economic outlook, he was elected in a national reaction against the liberalism of Mr. Mackenzie King. He has been regarded, throughout his term, as a pillar of toryism. Sometime before next autumn, however, Canada must hold a general election. It has thus become necessary for Mr. Bennett to begin outlining to the citizens of the dominion the legislative proposals on the basis of which he intends to ask for a return to power. This he has been doing by means of a series of broadcasts over the government-controlled radio. Up to the present this arch-tory prime minister has announced that the conservative platform will, if he writes it, call for:

Establishment of a uniform maximum working week.
Establishment of a national minimum wage.
Abolition of child labor and sweatshops.
Unemployment insurance and abolition of the dole.
Old age pensions.
Health, accident, and sickness insurance.
Increased taxation for non-producers living off investments.
Raising the rewards of primary producers.
Scaling down farm debts.
Increasing the credit available to farmers.
Protection of consumers against middlemen.
Reorganization of the civil service.
Merging of all communication services under the government.
Establishment of a permanent economic council.
Removal of industrial inequalities and abuses.

Mr. Bennett has two more radio chances to add to this list. That he may do so is suggested by the fact that he has already said that "free competition and the open market-place, as they were known in the old days, have lost their place" and that "the only substitute for them in these modern times is government regulation and control." Mr. Bennett's opponents set down his proposals to unadulterated political expediency. But that, if true, adds to their significance. If this is the price which toryism admits it must pay to retain office, then surely the world is on the move!

Again the World Court Issue Confronts the Senate

FACED by a 2 to 1 vote of approval from its committee on foreign relations, the senate is again dealing with the issue of American adherence to the world court. Preliminary canvasses indicate that the votes to ratify the treaty of adherence are assured. If that is true, it may well be hoped that the question will be disposed of without delay, without giving unscrupulous journalistic and political forces a chance to stir up public passions by misrepresentations of the issues involved. The considerations which once had cogency in arguing against American entrance into the court no longer apply; by means of reservations put forward in this country and amendments to the court's own constitution adopted by the nations signatory to the original protocol, every legitimate desire for safeguards on the part of the United States would appear to have been met. One word of warning may, however, have point. Just as the dangers of entrance into the court have been exaggerated in certain quarters, so the benefits to be gained have also been exaggerated in other quarters. It remains to be proved that American adherence is, in other than intangible ways, a marked gain for the cause of world peace. The truth is that the court is feeling its way very slowly, and must continue to act with extreme caution in this era of self-conscious and mutually suspicious nationalisms. Only line by line, precedent by precedent, here a little and there a little can it build up the genuine juridical power which will, if all goes well, one day make it a major bulwark of peace. It is good to see the United States about to take a full part in the court's development, for ultimately "law not war" must provide the method of maintaining world peace. But the attaining of a day when the jurisdiction of the court, administering a recognized body of law, shall be universally recognized is a slow process, as the three distinguished American jurists who have already served on the world court bench would be the first to testify.

The Franco-Italian Deal Exposed

IN the week which has passed since the first announcement of the understanding reached between Italy and France enough details of that agreement have reached the public to prove that the misgivings expressed in these columns last week were amply justified. It is now clear that what was then suspected has actually happened—France has purchased Italy's partial support in Europe at the price of leaving her free to gobble down the African kingdom of Ethiopia. An Associated press dispatch from Rome, telling of the swiftness with which Mussolini has sent General Emilio de Bono, minister of colonies, "to take over quickly Italy's new territories in Africa," strips away the last reticence with which this reversion to the imperialistic banditry of the nineteenth century was covered. In this dispatch it is frankly admitted that "the 400 square miles of French Somaliland fronting on the entrance to the Red sea [have] much greater importance than the 44,500 square miles of French territory in central Africa to be added to Italy's Libya. The Somaliland grant commands the strait of Bab-el-Mandeb linking the Red sea and the gulf of Aden, and puts Italy almost on equal footing with France and Great Britain in policing and controlling the strait." Or, in plain words, Italy now controls the southern entrance to the Red sea, as Britain controls the northern. Holding it, and having her hand on the railway to Addis Ababa, as was announced last week,

her strategic dispositions for an advance on the Abyssinian hinterland have been completed. Meanwhile, Abyssinia has complained to the league against the action of Italian troops at Ualual, which maps place a hundred miles inside the Ethiopian border, and for future protection. It will be interesting to see what the league council, on which Italy and France sit, will do about this impending outrage, which is every bit as indefensible as anything Japan has done in Manchuria.

Baptist Succession In Kentucky

KENTUCKY Baptists are facing a major issue growing out of the discovery that Dr. Henry Noble Sherwood, president of Georgetown college, was baptized by immersion but not by a Baptist. The state association, which met in November, voted to discontinue support of the college by the churches unless the president either resigned or was re-baptized by a Baptist. As Dr. Sherwood was inducted into office no earlier than November 10, it cannot be said that the association showed any lack of vigilance or promptitude in its action. The college trustees a few days ago voted, twelve to seven, to back their president, even in his present parlous state of being un-Baptistically baptized, and take their chances of support. It takes a good deal of financial—not to mention ecclesiastical—courage for college trustees to take such an action as that in times like these. Dr. Sherwood came from Indiana where he was a member of a Baptist church and in good standing, so far as anyone knew. But before that he had been a member of a "Christian church." That has two possible meanings, but the two are alike in presenting one dire possibility. Barton W. Stone, who was one of the fathers of both of the bodies either one of which may be referred to, was immersed by an unimmersed Presbyterian. From the standpoint of the strict theory of Baptist succession, this introduced a bar sinister into the heraldry of both. Indiana Baptists took no account of this blot on the ecclesiastical 'scutcheon, but Kentucky Baptists are made of sterner stuff. The episode is submitted for what it may be worth, especially as bearing on the question whether there is immediate prospect of union among immersionist bodies.

A Crusader in the Modern World

THE sudden death of William H. Short is a severe loss to all who hope for a day when the movies may be brought to a worthy use of their social opportunities. To him belongs the credit of organizing the Motion Picture Research council, of which he has been the executive director since its foundation in 1927. He began that organization with no assurance that he would ever get back any part of his own life's savings, which he used to finance its early work. But he had a vision of a public service he could perform. Convinced that motion pictures were having important effects upon children and upon America's reputation, he gathered around him a group of educators and social workers concerned about the same situation. Together they petitioned the Payne fund to make scientific studies to determine to what extent the social effects of motion pictures were harmful. Those studies are now published in nine volumes. Upon the foundation of the facts they revealed, Mr. Short and his co-workers next developed a program for remedying the situation. It was those facts that lay behind the organization of the Legion of Decency and its powerful drive for better movies. For much of his labor during his seven years in this field he received no payment. Even the small salary that was his in recent years was more a matter of hope than of actuality. The motion picture industry did its best to discredit him, but in a published "exposé" of his activities the worst it could find to say about him seemed to be that he had once been a Congregational minister! Yes, he had, and between his ministerial career and his motion picture work lay twenty years of service for the cause of peace as secretary of the New York Peace society and a member of the committee which drafted the original proposals out of which later grew the actual League of Nations. Thus modestly and humbly he served great causes with a steadfast and loyal devotion. It will not be easy to find a worthy successor.

Is the Navy Propaganda Against Japan Beginning?

READ carefully the "news" that is beginning to come out of Washington dealing with the relations of the American and Japanese fleets after the naval treaties expire. Is it news, or is it an attempt to poison American minds with the idea of an inevitable naval war in the western Pacific? The question asks itself after one has read such an anonymous dispatch as was sent out from the capital on January 9, resting on the authority of unnamed "high officials in the navy department." Here, within the compass of about 400 words, are to be found: A flat declaration that Japan has "no right to parity with this country." The disclosure by "navy tacticians" that Japan's proposal of a gentleman's agreement not to start a naval building race is really designed to give "Japanese chauvinistic propagandists" their chance to cry, "The United States is afraid of Japan." The assertion that "naval officers do not share the hopes of diplomats that another limitation agreement may be adopted." The belief of "some naval chiefs" that Japan's recent policy is "mere window dressing" for "designs in China." The admission that "naval officers view with distrust" Japan's offer to cut down her fleet on a basis of parity, together with their assurance to the nation that "the United States needs a superior (*sic!*) fleet to protect its distant territory in Alaska and the Philippines." The rejoinder to the Japanese offer for abolishing offensive weapons that "naval tacticians say they cannot find any distinction between offensive and defensive armament." (Evidently these tacticians do not remember that it was an American President who first made this distinction and called upon the world to disarm on this basis.) News-

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papers which print stuff of this sort would, if they had a sufficient sense of social responsibility, label it for what it actually is—advertising intended to sell the American people a bigger navy and a new war.

Germany After the Plebiscite

NAZI rejoicings over the outcome of the plebiscite in the Saar are naturally unrestrained. Less than ten per cent of the voters who cast their ballots stood out against incorporation in the nazi state. Despite the intensity of the campaign which had been conducted by the opponents of the nazis, despite the extreme precautions taken by the league commissioners to insure a secret ballot and an honest count, the actual proportion of Saar voters—90.8 per cent—who favored going back under German sovereignty was only a little smaller than the proportion which voted "ja" in support of the Hitler policies in the last election held inside Germany under direct nazi control.

The rejoicings inside Germany are likely to be equaled by the disappointment felt elsewhere. Up to the last it had been hoped, and even expected, by many observers in democratic countries that the "free election" in the Saar would at least register a protest vote of considerable size against Hitlerism. A few weeks before the election many inside the Saar region believed that this protest vote, cast in favor of the extension of the league status quo, might reach as much as 30 per cent. It failed to do so. The tug of patriotism, the fear of reprisals, and at the last the familiar desire to get aboard the bandwagon—in this case, a bandwagon whose seats were much safer than any places in the roadway or on the sidewalk—all combined to roll up a pro-German majority which should be large enough to satisfy even the most ardent nazis.

When the sweeping character of this nazi victory in the Saar is coupled with the discreet announcement which immediately followed to the effect that the other European powers would now recognize the German claim to arms equality—the claim which, denied a year and a half ago, led to German withdrawal from the league—many who have hoped that naziism represents only a temporary and passing phase of contemporary history may have found themselves in danger of losing heart. For after all, cannot the nazis now claim that the outcome of their ruthless and belligerent policy has been the regaining of a separated portion of the fatherland and the forcing of unprecedented concessions from the other nations? Is not the actual result of nazi rule the restoration of Germany to a recognized place as an equal among the great powers? And do not these successive and impressive victories indicate that the nazi regime, while it may not last for the millennium predicted by Hitler, is at least proceeding from strength to strength, and is stronger today, facing a more favorable outlook, than at any previous time?

These are reasonable questions. Most nazis, and many outside observers of German affairs, would answer them with an unhesitating affirmative. Yet it is not at all certain that the Saar victory, and the other recent gains which the Hitler government may be able to claim in the field of international relations, mark any actual advance by the present German regime toward stability. On the contrary, it may easily prove that the Saar plebiscite and the recognition of Germany's arms equality by the other nations will only serve to usher the nazi state into a new period of inner tension. The reason is not far to seek. For months, intense government propaganda has served to concentrate the attention of the German people on the Saar and the rearmament issues. But now that these have been washed out, public attention inside Germany is bound to swing back to issues which have been postponed, glossed over, or ignored.

There is, for example, the issue between state and church. Only a little has been heard about this in recent weeks. No one has pretended, on either side, that the questions involved in the pretensions of a "totalitarian" state to control the life of the churches, both Catholic and Protestant, have been settled, or that an even temporarily effective compromise had been worked out. But the government was determined that the issue should be kept in the background during the period when the Catholics in the Saar—more than 70 per cent of the population—were making up their minds how to vote. Now that the plebiscite is over, the issue remains to be reckoned with. And the more carefully it is studied, the less the likelihood of any easy compromise or solution appears.

After all, the nazi claim to lasting political significance is based on the Hitlerian gospel of totalitarianism. And totalitarianism, like any other absolute, admits of no ultimate compromise. A totalitarian state either is in total control, or it is not totalitarian. The belief, which a considerable body of German Catholics and Protestants still cling to, that this issue can be solved by reserving to the churches simply one small enclave of German culture—the "spiritual" interests of the German people—and unreservedly granting to the state all it claims elsewhere, is a delusion. Sooner or later, the nazi state, if it maintains its pretensions, must carry this religious issue much farther than it has as yet. Yet the ability of that issue to stir German life to its lowest depths has already been proved. And the suspicion grows that the state is much less confident of the outcome than it was a year ago.

Again, as the eyes of the German people turn homeward from the Saar they see the prospect of a gigantic internal struggle between the economic policies which the nazis, under the influence of Dr. Schacht, have adopted and the interests of certain major industries. Nazi economics has been riding for a fall from the start. Having taken over control of a highly industrialized state in which approximately a third of the national income came from foreign trade, the combination of racial and political policies which shut off the great Russian market and brought down the international boycott, coming at a time when almost all the nations were boosting their tariff barriers, quickly

brought an economic crisis. Dr. Schacht's method of dealing with this crisis has been to impose a virtual autarchy; to insist on economic self-containment.

Such a policy may be well enough for certain small business elements, and it may add a little to the strength of the German currency in which Dr. Schacht is primarily interested. But it is suicidal for big business. As a result, the press carries the extraordinarily significant news that Herr Fritz Thyssen, the head of the steel cartel, who provided the campaign funds with which Hitler won his way to power, has taken himself and his family to South America for an extended vacation. And Dr. Krupp von Bohlen last month announced his resignation from the presidency of the federation of heavy industries of Germany. These are more than straws in the wind. They are plain indications that there is a deep cleavage between nazi economic policy as Dr. Schacht is conducting it and the interests and desires of German big business. Nor is there any indication, as yet, of the means by which the government hopes to resolve this difficulty.

Perhaps no more important item has come out of Germany during the last few weeks than the report of the suppression of the personal organ of Herr Darre, the minister of agriculture. For behind this lies another internal issue which is likely to cause grave difficulties for the nazis. Herr Darre is the man who brought the farmers of Germany to support Hitler's bid for power almost unanimously. He did it by promising them, among other things, an end to their burdens of debt—an appeal not unlike that which has been used effectively in recent farm movements on this side of the Atlantic. Ever since the nazis have actually gained power, Darre has campaigned ceaselessly for some line of action which would constitute at least a partial redemption of these debt-lifting pledges. But now it appears not only that these pledges will not be redeemed but that Dr. Schacht, Herr Darre's most outspoken opponent and the spokesman of the banking interests, is in such a position of power that he has actually been able to secure the suppression of the farm leader's newspaper! With regard to this farm problem, then, the Hitler government seems farther from a comfortable position than ever. Yet revolt within the farm ranks cannot be dismissed as of little importance, since it signifies the breaking apart of the one group which was formerly 100 per cent pro-nazi.

Finally, Hitler himself must be well aware that the end of the period of distraction over the Saar may prove the beginning of a period of struggle inside the nazi party itself. It is by now clear that the distinctively "socialist" planks in the supposedly immutable nazi platform have been tossed overboard by the Hitler government. The recent forced retirement of Gottfried Feder, author of the nazi platform, merely added personal emphasis to this abandonment. Thousands of youthful idealists who donned brown shirts in the belief that they were about to engage in a "purification" of the nation's life, with the consequent establishment of a just social order, now find that the inclusion of the word "socialist" in the party's title has been a trick to deliver them into the hands of a reactionary dictatorship, which tends ever more rapidly to return power to the old military clique, the financiers, and the landowning aristocracy of monarchist days. And the far-flung and amazingly audacious underground movement which has suddenly assumed such vigor inside Germany is unceasingly driving home this fact of their betrayal into the minds of hosts of young Germans, as well as again awakening the opposition of thousands of the mature who fought the growth of naziism in the days before Hitler's assumption of power.

To list such issues confronting the nazi government is by no means to say that it cannot solve them. But it is to say, and say emphatically, that it does not yet appear *how* it will do so—unless the "blood purge" of last June is to be resorted to whenever a crisis arises. Yet as long as the question contained in that "how" remains unanswered, it is clear that the tensions within the nazi state will continue to grow more severe. Under the surface, away from the sight of the world and of much of Germany itself, they have been growing more severe for weeks and months. Now that the distraction of the Saar plebiscite is removed, the reality and dangerous character of these inner tensions may soon become clear to all the world.

Mexico's War on Religion

LIBERTY is still at stake in Mexico. Religion is also at stake, as it always is when liberty is imperiled —and vice versa. Though nothing that is happening in any part of the world is alien to the interests of thinking people or immune to journalistic comment, there are special reasons why this situation invites attention and interpretation. Certainly the motive for such discussion is not a desire to interfere with the internal policies of a neighboring state; still less is it to pass an adverse moral judgment upon those who have brought about the present conditions in it. Part of the motive is natural human sympathy with those who suffer from injustice and oppression; part is apprehension lest the contagion of anti-religion and anti-freedom cross the boundaries and infect the minds of our own people.

The Christian Century has already stated its own opinion that an attack upon religious liberty, in Mexico or anywhere else, is necessarily an attack upon the principles of individual freedom; that such an attack is actually being made in Mexico at the present time; and that free men everywhere should protest against such a policy wherever and whenever it is put into practice. From that position it has no disposition to withdraw—even under pressure of the criticism that favoring religious liberty in Mexico is "toadying to Rome." This criticism has as much value as calling all who denounce lynching "nigger-lovers"—and no more. The benefit that would accrue to a particular race or to a particular religious body by the cessation of lynching in the United States and anti-religious policies in Mexico is incidental. These practices are attacks upon the whole

social order, assaults upon the citadels of personality. Their implications and consequences are a peril to human rights. If one were inclined to erect a social philosophy upon the narrow foundation of self-interest, one could say, These practices are a peril to *my* rights. The Christian Century opposes religious persecution in Mexico, *not* because of any special concern for the rights of Roman Catholics as such, *not* because of any wish to see the influence of the Roman Catholic church extended, *not* because of any hostility to the Mexican government, but solely because the anti-religious policy which has been announced and partly put into execution is inconsistent with that degree of human freedom which is essential to the health and safety of society.

This is not a doctrinaire pronouncement based on abstract theory and detached from history. It is thoroughly realistic. It takes into account more history than enters into the thinking of those who say that the Roman Catholic church is now reaping the just reward of centuries of social injustice and self-aggrandizement in Mexico. Everyone who knows anything about Mexico knows that the church enriched itself while the people remained in poverty and that ecclesiastics misused their spiritual authority to increase their temporal power. Many details are in dispute, but the main facts are not. Allowing all possible credit to the thousands of priests and monks who have shared the poverty of their people and labored for their salvation, it is demonstrable that through more than three centuries the power of the church has been arrayed on the side of the ruling oligarchy and against every principle of freedom to which it now appeals in the day of its distress.

But there is more history than that to be taken into account. Men have been struggling toward liberty not merely for hundreds but for thousands of years. During these same years ruling classes, sometimes with selfish and sometimes with relatively altruistic intent, have attempted to establish and maintain social orders in which individual liberty was suppressed. It has never worked. There have been periods of comparative peace and prosperity, moments when benevolent despotism produced temporary phenomena of stability and general welfare.

Then, always, an explosion.

Do the discouraged liberals of today pronounce democracy a failure and hope to find in autocracy under some new name a solvent for all problems? Let them inspect the records of the autocracies whose wrecks clutter the highway of the centuries. Does it seem dangerous to give men their rights? Consider how much more dangerous it has always been to withhold them. Does some champion of the disinherited or protagonist of the proletariat think all will be well if the former masters can be subjected to treatment as ruthless as they have meted out to others in the day of their power? Let him try to find one case, in all the annals, where that policy has accomplished its purpose. The vindictive spirit is not only bad religion; it is bad politics. Those who have read a little history may think that the Roman Catholic church in Mexico deserves all it is getting. Those who have read much, and have reflected upon what they have read, should know that no nation can grow in grace and in liberty and culture by attempting to square accounts for all the wrongs that it has suffered and depriving its present citizens of fundamental rights in requital for the old offenses of their priests.

The Mexican government has before it a great task. Its announced purpose is to uplift the poor, to disseminate intelligence and education, to secure justice for the workers. Allowing for a certain percentage of political ambition and greed on the part of some who are in places of influence—and such things are not absolutely unknown even in our own favored land—there is no reason to doubt the good faith with which these objectives are sought by Mexico's leaders. Such objectives command the interest and admiration of liberal minds everywhere. Not to sympathize with Mexico's effort to face this problem and to solve it, even by drastic methods of political and economic experimentation which deserve the name of a continuing revolution, is to be grossly insensitive to human needs and values.

But sympathy with an objective does not carry with it approval of all the measures which may be adopted for its attainment. Those who are most friendly to Mexico, and most deeply committed to the ends which its governing party professedly seeks, have a right to be most profoundly disturbed when methods are adopted which are certain to frustrate the hopes of both Mexico and its friends. The suppression of personal liberty in so far as it concerns religion, with the ultimate suppression of religion itself as a probable aim, is, we believe, a policy which must inevitably prove disastrous to the cause in whose interest it is employed. Every religious person will also have other reasons for disapproving a war upon religion. But whether religious or not, a liberal who thinks the matter through cannot observe with equanimity the establishment of a regime under which the citizen does not have a right to be religious. That right destroyed, no other right is safe.

One other consideration in connection with Mexico's war on religion is deeply significant for American observers. The linking together of social liberalism and militant irreligion in practice tends to establish an association between these two ideas in the minds of social liberals everywhere, and to create the impression that the two concepts are indissolubly connected. This is a feeling rather than a belief. It is supported by iteration and reiteration, by the constant juxtaposition of the terms, and by the support of both by the same persons and parties, rather than by logical argument. It is, of course, an old story that social and economic conservatives consider every attack upon their vested interests as both treason and sacrilege. They have been quick to assume and assert an alliance between every form of economic radicalism and atheism, and to assume—though not quite so baldly to assert—the community of interest between old-line capitalism and orthodox Christianity. The example of Russia has given great aid and comfort to those who hold this view. Similarly from the opposite flank, a large ele-

ment among the social radicals has denounced the church as a bulwark of capitalism and privilege.

From whichever side it is asserted, and whether for the purpose of discrediting the church or with a view to arousing prejudice against social reconstruction, this tie-up between religion and the economic status quo is both vicious and misleading. Where it exists in fact—as it does to a considerable degree, and has in the past much more than it does now—it is vicious. As a general statement of a connection that is not only actual but indissoluble, it is a misrepresentation. Yet the idea has, to no small degree, already infected the minds of many whose traditional alliances are with the church and whose social passion now begins to eclipse their religious interest.

To set up an antithesis between these two is the ultimate heresy. They are not enemies but allies, however bitterly some of the representatives of one may denounce the other. To cement that alliance and to clear it of misunderstandings is the task of this generation. It is a task made more difficult by every attack that social liberals, such as the political leaders of Mexico, make upon religion, and by every approving word which religious liberals utter in regard to an anti-religious policy advertised as being conceived in the interest of the common people.

The common people, in Mexico or in the United States, need economic justice and freedom from exploitation and superstition. They also need religion and the right to choose and practice their religion. The purely "economic man" is an abstraction; he does not exist. The actual man, who does exist, cannot be released from his ancient bondage to exploiters, whether temporal or spiritual, while he is put under a new tyranny which robs him of the right to worship God according to the dictates of conscience.

A Dangerous Calling

EDITOR THE CHRISTIAN CENTURY:

SIR: By a dangerous calling I do not mean the life of an airman, or a climber of mountains, or even that of a soldier in war time. I mean the calling of a preacher. This dangerous life is discussed by an admirable essayist, the late Dr. T. A. Lacey. He begins with a story of a preacher who was offered the succession to Frederick Denison Maurice in a certain London church. He consulted an old friend, the dean of St. Patrick, and this is the answer he received:

"Don't go; you will either fail and be a miserable man, or succeed and become a popular preacher and go to hell."

This somewhat extreme analysis of the situation is not accepted by the essayist, who remarks in his ironic style: "Peril there must be, but one has known popular preachers for whom one would hesitate to assume the certainty of so grave a disaster"; and yet, as he adds, it must be a very terrible thing to be a popular preacher.

Perhaps the best men are those who are aware of the danger. Dale of Birmingham, who certainly escaped that peril, had finished a sermon which had been heard by a dense crowd; into the vestry a young man, Silvester Horne, who had begun to think of the ministry, penetrated through a dense barrier of deacons. Dale talked to Horne, also to be a great preacher in his time, and the crowds were seen defiling out. Looking at them, Dale said: "Our temptation is not toward money; *that* is our temptation." It was, by the way, that little word "our" which won Horne's heart. The famous preacher and the boy were "we" with the same calling.

Clearly it is a dangerous business to be a popular preacher; and yet it is literally true that a preacher ought to desire popularity. Here again Dr. Lacey, a scholar unrivaled in some departments of scholarship, and a truly magnificent journalist, says the right word: "To desire popularity is one thing; to seek it is another thing. It may seldom come except to those who seek, but when it does come unsought the savor is different." Besides there is no sense in a preacher's seeking unpopularity. "To glory in this must be consolatory, but perhaps that is another way of losing one's soul."

The best thing for the preacher is to take such things as they come, to keep his sense of humor, and think as seriously as he can of his job and as little as he can of his own reputation. A scholar once said that the finals at Oxford and the Day of Judgment were two examinations, not one.

The verdict of the crowd and the other verdict are two, not one.

Yours somewhat seriously,
QUINTUS QUIZ.

VERSE

These Things are Mine

THESE things are mine: a home
Where peace and quiet reign; and where
There is, thank God, no vacant chair.

A place where I may talk
With sky, with butterflies and trees—
My small back-yard has all of these.

Friends, love and happiness;
Dreams, too, have I that reach as high
As any summer-tinted sky.

But best, when dreams are lost
Sometimes, as tracks in summer rain,
A faith is mine to dream again.

MINNIE CASE HOPKINS.

In a Time of Crisis

SUCH speed we make on land and sea and air,
Such prodigies of lightning wing and wheel—
While slower than a snail we crawl to heal
The splitting nations, and the world's despair!

STANTON A. COBLENTZ.

Can the Movies Teach the Church?

By Fred Eastman

THE CHURCH has been teaching the movies a long-needed lesson about their social responsibility. After years of patient effort trying to persuade the producers to look somewhere beyond the garbage pile for their story material, it has finally picked up a boycott and administered a ten million dollar spanking. Howling bloody murder, the producers have turned, temporarily at least, toward better material, only to find, much to their surprise, that it is paying. It may be in order in this blessed interval for the church now to ask: Is there anything it can learn from the movies? I think it can learn much. I think, too, that honesty and sportsmanship will lead the church to be as severe in self-criticism as it has been in the criticism of the movies. Let me see if I can make clear what I have in mind.

An Inviting Entrance

In the first place, the church can learn to make the entrance to its building inviting and not dingy or forbidding. Walk about the streets of any typical American city on a Sunday evening when both theaters and churches are open and note the difference in physical attractiveness. The average church has a dark entrance. It looks cold and formidable. The cornerstone probably bears a date around 1888. Most churches have learned nothing since that date about making their entrances attractive. The motion picture theaters, on the other hand, are ablaze with light and color. A warmth of welcome reaches out for a block or more in each direction calling "Come hither" to everyone who is not blind and deaf. I am not suggesting that the church adopt the same kind of glaring entrance—God forbid! But it could, without any sacrifice of its peculiar values, so arrange and light its entrance that the building would extend a welcome to the passersby.

An Expansive Mood

In the second place, the church can learn from the theater the secret of bringing people into its doors in an expansive mood. People do not go to the motion picture theaters out of a sense of duty or of dogged loyalty to an institution. They go because they expect to see and hear a *story* which will interest them. That's why they are in an expansive mood. Well, the church has a story too—the most dramatic story of all history. The church forgets this. Ministers somehow get the erroneous notion that the gospel is good advice. The gospel is not good advice. It is good *news*. The news is that God lives and that human beings are immortal souls precious in his sight. That news is dramatized in the story of Jesus. "The Word became flesh." The story of that life, its struggles, defeats and ultimate triumph, together with the stories of the prophets before him and the saints and martyrs after him are the stuff of dramas far more thrilling than anything the motion pictures have yet discovered. The church can learn to invite people to hear the stories in its keeping.

Next, the church can learn from the theater to give to its audience (an audience invited by an attractive entrance and coming in an expansive mood to hear a story) the physical comfort of good chairs, soft lighting, and adequate ventilation. The larger theaters today are air-conditioned. Not so the average church. The air there is best described by the old quatrain:

> Some like it hot,
> Some like it cold,
> Some like it in the church
> Seven days old.

The theater has learned from science that the story upon the screen will have a better chance to register upon the minds and hearts of the audience if those minds and hearts are in bodies which are comfortably seated. A comfortable seat is one which distributes the weight fairly equally all the way from the knee to the shoulder. That is the kind of seat you find in the better theater. But the church pew thus far has scorned any knowledge from science. The weight of the body rests altogether upon the base of the spine, a position that can hardly be borne comfortably for more than an hour and a quarter. That is one reason, at least, why a theater can hold its audience for two hours without complaint, whereas the church has found that from any service lasting over an hour and a quarter religion begins to ooze.

Focusing Lights and Attention

Again, the church can learn from the theater how to capture and hold the interest of the audience by focusing its attention upon the spot where the story is being told. The theater does this by a carefully designed lighting system. The audience which has come into the theater in the expansive mood anticipating a story, is now comfortably seated, and breathing clean air. The theater lights dim. Upon the screen a white beam of light is projected. Every eye is focused upon it. The story begins. Not once in the next two hours in a well-operated theater do the auditorium lights come on again. The attention is held by that single beam of light, and the story it tells. Even when the main feature has finished, the attention of the audience is not allowed to lag. The cartoon, the newsreel and the trailers follow immediately, taking advantage of the fact that the audience is welded together into a single emotional unit.

The church might learn something of this technique. At present its light is usually diffused and unconcentrated. There are times during the service when the congregation should sit in semi-darkness while the light is focused upon the choir when it sings, and then upon the altar, and then upon the Bible, and then upon the minister in the pulpit. The Emerald Avenue Presbyterian church of Chicago has developed this technique.

When I saw it for the first time and exclaimed in delight at the emotional effect produced, I asked who had thought of it and was not surprised to learn that it was the pastor's idea, and the pastor—the late Richard Hughes—had earlier in his life been an actor.

Supplementing the Minister

The church can learn from the theater to supplement its story-telling by the preacher by talented young people in the congregation. The day of the one man show in the theater has gone. The movies have learned to tell their story by casts numbering from half a dozen to a thousand. Every church has latent within it a group of young people who under adequate direction could present religious dramas and minister once a month to the souls of men through this great art. This would not be a substitute for the minister. It would supplement and reinforce his work.

But the most important thing the church can learn from the theater is the art of telling its story effectively. Here the preacher has much to learn from the dramatist. They have a great deal in common. Both have a story to tell. Both have to hold the interest of an audience, the dramatist for seventy minutes, the preacher for thirty. Both know, or should know, that unless they succeed in reaching the emotions of the audience they have not succeeded at all. The playwright, since the days of Aeschylus, Sophocles and Euripides, has known that there are certain tests which his drama must meet if it is to interest his audience and reach their emotions. Here are a few of the major tests:

1. Are the characters real? The thing an audience remembers longest is not its plot, or its theme, but its characters. A dramatist's biggest task is to put his central character under the pressure of a great crisis and under that pressure to break him open so that his very soul is revealed.

2. Are these characters in conflict? Much of the interest in all story telling, and especially in drama, depends upon the clash of wills and personalities. If the central character were not under the pressure of such a conflict, the dramatist could not break him open and the audience could not see what kind of person he is.

3. Does this conflict portray a struggle common to the experience of the audience? If it does not, the audience will have but an academic or detached interest in it. The great dramas all mirror upon the stage some struggle, past or present, in the hearts of the human beings in the audience. "Romeo and Juliet" mirrors the thwarted romance of young lovers; "Othello," the jealous husband; "Lear," deserted old age.

Advice from a Theatrical Manager

4. Is the suspense maintained? A theatrical manager once summed up his advice about playwriting in ten words: "Make 'em laugh, make 'em cry, and make 'em wait." Unless the audience waits eagerly to know how the story is coming out, there is something wrong. Both interest and emotions lag.

5. Does the conflict rise to a climax? If it does not, the play is as much a failure as biscuits that don't rise or jelly that doesn't jell.

6. Do the characters have to make important choices? The bigger the central choice in the play, the bigger the play tends to be. Hamlet's "To be or not to be" is an example of an important choice. Characters are revealed largely by the choices they make.

7. Is the theme clear and worth while? Every good drama, like every other work of art, is an illustration or working out of a certain dominant idea. That idea may be as religious as the redemptive power of love, or as provocative as the notion that only men over forty should be sent to war. Whatever the theme, it is the north star which guides the dramatist toward his ultimate port.

8. Is the solution convincing? The result of the central struggle must not be left in doubt. It must issue convincingly from the reaction of the characters to their situation, and not simply represent the manipulation of the author.

9. Is the dialogue concise and crisp? Wordiness retards action in a play (and in a sermon) and robs the audience of the right to use its own imagination. The average play is only one-fifth as long as a novel, but must tell just as important a story. Hugh Walpole, who is now writing the dramatic version of "David Copperfield," says: "I am learning to curb myself, to condense, to write screen dialogue—which means to select the *only* right word from any number of possible ones. To write briefly, and to effect, to save words. To arrange for characters to be doing something while they are talking."

Church Need Not Ape Theater

Do these tests apply equally well to a good sermon? One grows rather breathless thinking what might happen if the preacher, before he told his story to his people on a Sunday morning, should first make sure that it would ring the bell in such tests.

To all of this someone will probably object that I am proposing that the church should ape the theater. I am proposing nothing of the sort. To ape the theater would be to bring the tawdriness and claptrap and the spirit of commercialism of the amusement palace into the temple. That would destroy the spiritual quality of the church just as it so often destroys it in the theater. But the factors discussed in this article do not belong to the category of the cheap and tawdry. Surely the church can select the good and reject the bad in the theater. And there must be much good in an institution which in America alone attracts more than eighty million persons within its portals each week—a number equal to the combined attendance of all the churches and public schools of the land.

Gay Deceiver

NEVER a smile does death provoke
Keeping his gray and somber pace;
Yet I have glimpsed in near embrace
The scarlet lining of his cloak.

GENNEVA DICKEY WATSON.

XUM

Has Gandhi Failed?

By Wilbur Stone Deming

THE recent resignation of Mr. Gandhi from the active leadership of the Indian national congress has given rise to considerable speculation among American observers of events in India. Does it mean his definite withdrawal from political life? Is it an indication that his policy and program have failed in that land? Have his principles ceased to appeal to his Indian followers? Has he failed to keep pace with the rapid changes of viewpoint in nationalist circles? What is behind it? The victory of the congress party in the last elections has made the answer to such questions even more important because it means that on crucial decisions they may be able to force their will upon the Indian legislative assembly.

Officially, Mr. Gandhi has resigned the congress leadership in the interests of a new organization called the All-India Village Industries association, his chief associate in that work being an Indian Christian, Mr. Kumarappa. This association is to work for the revival of village industries and for the reconstruction of the rural life of the country. On the surface, therefore, Mr. Gandhi and the congress have parted company. It appears, however, that he will be available to render advice when it is desired and he has assured congressmen that they are at liberty to consult him at any time.

This past year has seen a drastic change in congress policy. It is widely recognized that the method of non-cooperation has been a practical failure and therefore it has finally been abandoned. The method had lost its appeal. All over the country the government had gained complete control of the situation. Congressmen of a practical turn of mind were no longer willing to follow a political technique that seemed to bring such negative results. As a result of this change of policy, the next meeting of the legislative assembly will find the congress back in the arena of political action as the party of opposition.

Non-cooperation and Non-violence Abandoned

Not only did non-cooperation fail as a political method but non-violence as a creed has also failed to win a large following. Even when the political struggle was at its height, it is probable that many who practiced it under the ægis of party discipline and out of loyalty to their leader did not really believe in it. The recent nationalist congress in Bombay was notable for the considerable number of socialists who made up the membership and who have not subscribed to non-violence as a creed. Mr. Gandhi has admitted that the socialists are entitled to capture the congress if they can. At any rate, their number is rapidly increasing. For Mr. Gandhi himself, non-violence is an integral part of his life-creed and he stands or falls by it.

Now that Mr. Gandhi's momentous *harijan* tour—the tour against untouchability—is an event of the past, it becomes increasingly clear that Brahmanism has not yet hauled down its flag. It is true that the tour had many significant results and because of it the position of the untouchables has been dramatized throughout India. A leaven is at work in the Hindu social fabric. Untouchability has no place in the twentieth century and its ultimate eradication is assured. But we can write down Mr. Gandhi's recent campaign as a temporary failure, in the sense that he failed to carry the congress with him, and the system of untouchability still stands as an integral part of Hinduism.

No superficial observer can truly estimate the part that *khaddar* (weaving on hand looms) has played in Mr. Gandhi's thinking. Humorists make merry at his expense and think of him as either a hopeless reactionary or a visionary fanatic. But the central place of the spinning wheel in the congress program of the past few years has not been without significance. Mr. Gandhi's religious devotion to the daily spinning of cotton thread is not entirely a misguided pastime by a man who fails to comprehend modern economic realities. In his mind the spinning wheel is an emblem of human dignity and equality. He calls it the handmaid of agriculture and the nation's second lung. He believes that by means of handspinning the poverty of the masses can be relieved and the economic condition of the country vastly improved.

Where Gandhi Has Failed

Has Mr. Gandhi failed? In a superficial sense the answer might be *yes*. The political organization which he has done so much to develop no longer believes in many of his life principles. To numerous followers non-violence has been a policy; to him it has been a fundamental creed. To many congressmen the untouchability campaign has been an irritating distraction; to him it is a deeply religious and moral issue. When Mr. Gandhi made his recent severe indictment of the congress, he frankly admitted that handspinning by the congress intelligentsia had all but disappeared. The influx of socialists found Mr. Gandhi out of sympathy with their aims and ideas. All in all he felt that he had no alternative but to withdraw from a leadership that had ceased to command the inner loyalty of his followers.

The immediate policy of the congress party, bereft of Mr. Gandhi's active leadership, is likely to be of a much more practical nature than it has been during recent years. Much of their opposition will now be expressed through constitutional means such as legislative decisions. Of course this will please many critics who have had little sympathy with Mr. Gandhi's methods. Says the Times of India: "Mr. Gandhi's new regulations for renovating the spiritual and intellectual integrity of the congress are entirely impracticable. We would add that they are detrimental to the prosaic material interests of the country." One point at issue was Mr. Gandhi's insistence that the congress constitu-

tion be amended by replacing the words "legitimate and peaceful" as defining the means to be used to gain the ends of the congress with the words "truthful and non-violent." Many people evidently feel that truth and non-violence are out of place in politics.

Where Gandhi Has Not Failed

In a deeper sense, however, we can assert with confidence that Mr. Gandhi has not failed. For he belongs to the prophets and history records that the fruits of prophetic labors are often delayed. There is a unique timelessness about Mr. Gandhi. He seems impervious to temporary setbacks or disappointments. When asked by an American interviewer concerning his greatest disappointment, he replied: "Frankly I have no sense of disappointment excepting, perhaps, that sometimes I am disappointed with myself, inasmuch as I cannot control the fleeting thoughts as much as I should like to." The secret of this poise is his inner peace. "I do not know whether you call it an achievement or not," says Mr. Gandhi, "but I may say that in the midst of humiliation and so-called defeat and a tempestuous life I am able to retain my peace, because of an undying faith in God, translated as truth. For myself, truth is God."

Nor are there signs wanting that, although Mr. Gandhi's spiritual vision penetrates to the eternal, his feet are firmly placed upon the temporal. Granted that some of his ideas may be in error, particularly his economic views. That is a matter of opinion. Yet Mr. Gandhi seems to know what he is about. His parting message to the congress was, "I am going to win *swaraj* from the British government through village reorganization." Is it not probable that his emphasis upon village reconstruction and upon the removal of untouchability is a recognition that there are great social and economic barriers that must be removed before the country as a whole is able to realize its political ambitions? Rightly or wrongly, Mr. Gandhi seems to have come to that conclusion. It is to that task that he now dedicates himself.

Triumph in Defeat

No, he has not failed. His leaven is at work, in spite of obstacles. It is quite clear that his program has been handicapped, for example, by the lack of discipline in the non-cooperation campaign in India, as compared with the earlier movement in South Africa. Today a warlike world is in urgent need of Mr. Gandhi's emphasis upon non-violence. His efforts for the untouchables are a rebuke to the world's cynical acceptance of widespread exploitation. Such work must go on because it is rooted in the eternal verities. Its ultimate triumph is assured. It is because of his faith in such a triumph that Mr. Gandhi is able to maintain his inner peace and poise in the face of so much opposition and misunderstanding.

After the completion of his latest fast for seven days at Wardha, Gandhi was asked what had been his main thoughts during the ordeal. He replied: "Every other thing has paled into insignificance before the prime necessity of achieving internal purity. I feel that, just as without purity in *harijan* workers untouchability will not be removed, so also congress, as a powerful national organization, will perish unless it is sustained by the internal purity of those who compose that organization." Have such words, coming out of the east, no message for the west?

A New Holiness Movement

By John M. Versteeg

THE BUCHMANITES were here a few weeks ago. Crowds went to hear them. They were admitted to many of our pulpits. Society welcomed them with open arms. The society editor of our great morning paper gave her blessing to the movement. From the angle of "the American team of the Oxford group" the visit was a success. From the angle of the local churches—well, that is another story.

A close-up of the Oxford group reveals it as a holiness movement in which the good that is done is outdone and undone by the evil to which it lends itself. Twenty-five holiness groups have sprung into being in the last fifty years. They have comparable features. But there are also distinctions. Most of them, for example, flourish among the socially unprivileged. But the Oxford group holiness movement thrives among the socially favored. Prestige and publicity denied similar movements are sought after and are given it in abundance. Yet it is, after all, just another holiness movement.

Consider some characteristics. All holiness movements claim to be replicas of Pentecost. This one is no exception. It calls itself the First Century Fellowship. It claims and aims to be a copy of the original Christian group. Some years ago I had occasion to make a rather extensive study of the early Christians. In the light of what I learned it seems to me that here we have once again a case of mistaken identity. That this group, with its introspections, the entertainment lavished upon and the luxury accepted by it, in any way resembles the socially insecure fellowship with which Christianity began, is a figment of the imagination. It is not pentecostal, yet it *is* primitive.

But it has other behavior patterns. Among Methodists the groupers make the claim that they represent a return to early Methodism, which in turn was a return to first principles. But Wesley was in the apostolic succession of liberalism. No more broadminded man ever lived. He was intolerant of nothing but intolerance! But the group's dominant characteristic is dog-

matism. Wesley and his holy club started with social redemption, and then worked out to individuals. But the social concept never entered the minds of the Buchmanites until its critics put it there. And it is there now only as a kind of imitation.

One appeal of this movement lies, not in its being Wesleyan, but in its embodiment of a later and more regrettable Methodist development. Historically, Methodism has run the whole gamut of holiness movements—from sanctificationists to those who deemed it a sin to play cards or smoke. Without exception, these claimed to be pentecostal and purely Wesleyan. We Methodists have had enough experience with holiness movements to know how unholy they can be! Twenty years from now many churches will probably look back on the Oxford group much as modern Methodists look back at the old time revival—with some wistfulness, but also with considerable chagrin.

Introducing Civil War

All these holiness movements tend to be disruptive. Assuming that churches are fields to be cultivated rather than forces to be employed, they introduce civil war, pitting brother against brother, setting new but fixed standards of orthodoxy, breaking up congregations into antagonistic factions. None of them intends disruption. They would probably prefer to revamp the old organizations without damaging their forms. But when their devotees acquire the habit of assembling together frequently, and find these meetings more congenial than the regular services of the church—especially when the latter are conducted by those who cannot conscientiously see things their way—how can the actual result be anything short of another religious division?

Here are people who are sure that they have *the* correct technique of religious living, the only true revelation (about it!) and an inside track on the Lord. Does this holier-than-thou conviction—garbed though it be in the togs of humility—minister to comradeship with those otherwise minded? Not by a jugful! Wherever I have seen this movement in action, teachers in the church schools were warning their members away from preachers unholy enough to dare to question the Buchmanite views. Groupers who have called to convert me to their way have, without exception, left the impression that their "guidance" is toward anything but unity.

Protestantism's New Modesty

Holiness movements make their techniques infallibilities. Conversion is to be had *only* by being "prayed through" at the altar; sanctification *only* by a "second blessing." In this case, it is the Buchman method *alone* that is set on high. But a new climate is coming over Protestantism today. It is increasingly marked by modesty. This does not mean the surrender of convictions. But it means the conviction that inclusiveness, not exclusiveness, is the will of God. We see that there are many ways to him. Hence ministers seek to state fairly and appreciate fully all points of view. But a holiness movement does not feel this way. You take its technique, or none!

While it makes urgent appeals to "sinners," the Oxford group joins the cults in concentrating upon good people not satisfied with their religious experience or association. Naturally everybody is dissatisfied with his own religion. It is of the nature of religion that it should be so. A religion must not only set a good table, but it must run the kind of household in which a healthy appetite is developed and maintained. How easy, then, to make people believe that they need a new technique, when what they actually need is the willingness to undergo the spiritual discipline the old technique calls for.

Holiness movements invariably have pietistic superstitions. What a ghastly story the antinominianisms of the perfectionists tell! Here now is this claim of guidance. The concurrent testimony of religious experience is that guidance is no hocus-pocus trick of introspection, individual or collective, with your deity at your beck and call to tell you just what to do. "To learn through error is our lot." God guides us into hygiene and sanitation that we may have health; into social science that we may live in safety. We are kept "perplexed, but not despairing," for it is out of perplexity that progress comes. There are many sources of guidance: the church, the scriptures, religious associations, service, experts, reason. To create the impression that these are secondary to the primitive technique of the Oxford group is to belittle the providence of God.

Facts the Groups Ignore

Some guidance comes only through grief. St. Francis de Sales truly said that prayers when they are dry, that is, bereft of pleasurable effect, smell sweetest to God, just as rose leaves do to us. This is what the Calvinists meant by the perseverance of the saints. There needs to be a time exposure to God. This is a fact which holiness movements universally obscure.

Another fact which they overlook is that guidance is conditioned by spiritual status. God enters our lives in a direct ratio to our receptivity. Merely to go into silence is not to know oneself or the truth, even when it is alleged that the silence is the habitation of deity. Only the lowest values are to be easily had. Athlete and artist, scientist and saint alike know that struggle is the way to perfect technique and achieve character. The Buchmanite technique therefore tends to be a spiritual shortcut. That is the very thing in which holiness movements major! There is about them all an ominous silence concerning the supreme spiritual struggles of mankind, a glib coverage of cosmic concerns with some pietistic allegation.

Hence they let themselves off too easily when it comes to moral evil. This, despite the fact that they all go in heavily for entire sanctification. If by that phrase they meant the putting of every realm of life under the dominion of the spirit of Jesus, it would be quite a different matter. But this is not what holiness movements have meant by it.

Let the Young People's Methodist alliance of our grandfathers serve as an example. It called for "heart purity, abstinence from tobacco and intoxicants, card

playing and dancing, the theater, the opera, the circus"! Fifty years ago, Bishop Vincent started *his* Oxford group (league, he called it), chiefly to counteract the more grotesque of these features. He did not succeed. Even the Epworth league, the *consecration* movement which sought to save to the church the varying *holiness* movements, was unable to be quit of them.

All these movements dug deeply into personal habits and modes of living; there was about them an ascetic element toward which the groupers of today aspire, but do not attain. For the four absolutes which they stress practically result in dispensing with definites. Some feminine groupers can smoke and some can down a cocktail, while others are restrained, all under the same guidance. If the one type of holiness group gets out from under the problem of moral evil by too narrow a definition, the Oxford group gets out from under by one that is too broad. The steady inclusion of the whole of life in one's spiritual discipline is not discernible in the holiness movements either of the past or of the present.

What Does Not Necessarily Follow

The fact that the group's testimonies as well as its techniques manifest more fervor for the quest of God in the individual life than for the quest of God in the collective life of mankind adds to one's suspicions that this is not a movement on which the kingdom may strongly bank. When, moreover, it insists that if enough individuals are saved in its prescribed way the new social order will come, one's worst fears are confirmed. That the one *necessarily* follows from the other seems to me the most popular and lamentable error current among religionists. "There is no morning" for any movement that does not clearly see and say that social forces are moral forces, and must be dealt with accordingly.

In the sixth place—and this does not exhaust the list—holiness movements have been dominantly anti-intellectual. Methodists still thrill at remembrance of the fight made by Jesse Lyman Hurlbut to steer the Epworth league into educational channels. It took years for his vision to come true. He knew that only a movement dedicated to clear thinking could be the corrective for the many holiness movements at large in his day. This anti-intellectual trait characterizes the Oxford group. Winfred Ernest Garrison, in his "The March of Faith" had no choice but to put it among the "unassimilable varieties of religious expression."

You cannot hope to classify the groups as Protestant. Protestants are not very particular as to what goes by their name. But those who have regard for the opinions of history know that Protestantism stands or falls by *faith in reason.* It stands for the validity of reasoning as a means of arriving at truth. It holds that moral creativity roots in critical intelligence. Hence honest thinking is in itself religious. Gratefully accepting the results of the reasoning of the past, Protestants expect most guidance when their best reasoning is called into play. This is not to deny sudden insights, but to say that inspiration goes with intelligence. The Buchmanites think to find God's will by undercutting intelligence. But Protestants do not. They wonder if common honesty—not to talk of "absolute"—does not dictate that people take care lest they tell Protestants that what is not Protestant, is! There is only one path on which it is safe for the religion of the future to walk. It is that upon which respect for human intelligence and the discipline of the spirit walk together and are agreed.

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BOOKS

Communism Versus Religion

RELIGION AND COMMUNISM. *By Julius F. Hecker. John Wiley & Sons, $3.00.*

HERE is a book by a former Methodist minister, with a Ph.D. from Columbia university, a native of Russia, who has now turned communist. With this interesting and significant background, the author has produced an illuminating volume. Much space is devoted to the implacable hostility of Russian communists to religion. Dr. Hecker has reason to speak emphatically on this subject because he himself was long persecuted relentlessly by bolshevik officials because of his religious activities.

At the outset it is necessary to correct the widespread but erroneous opinion that Russian communists are opposed only to corrupt ecclesiastical perversions of religion. Therefore the author writes: "The communist movement alone declares itself unreservedly and categorically against every religion, whether orthodox, humanitarian, or philosophical. . . . Communists, particularly Lenin, have always emphasized that reformed, modernized, socialized and every other improved religion, is worse than the old orthodox, reactionary religion. As a matter of fact, communists are much more tolerant to reactionary religion than to any of its modernized and philosophically improved forms. . . . Atheism, according to communist theory, means not only the denial of a personal God or gods in the universe, but it means the rejection of everything supernatural, including every idealistic philosophy from Socrates to Bergson. . . . This is the present position of the communist party, and it has outlined a definite plan for carrying out these intentions."

Dr. Hecker quotes the theses adopted at the party conference on anti-religious propaganda and at the central committee of the U.S.S.R. communist party, April 27-30, 1926, from which the following words are taken: "It is necessary to condemn categorically, as the worst type of popery, every effort or approachment of Christianity to communism. Religion must be rejected for good, without reservation and camouflage. . . . It is necessary to point out the harmfulness to the class interests of the toilers of religious emotions and sentiment. It must be shown that the feeling of awe paralyzes human thought and results in a submissive instead of a critical attitude, produces fear and compliance and results from slavish conditions of society based upon exploitation."

This last phrase furnishes a key to the communist theory of religion. Lenin said: "Economic slavery is the true source of religious humbugging of man. . . . The oppression of religion

over humanity is but the product and reflection of economic oppression within society." This is Dr. Hecker's summary: "Religion thus is but a by-product of the basic factors of social life, which are economic. Lenin . . . finds the fact corroborated that religion is the worst implement of class exploitation. With the disappearance of classes there will remain no reason for the existence of religion."

In their endeavor to create an ideal society, communists are seeking to uproot religion by the double process of insuring social justice and exposing the myths and superstitions of religion. And Dr. Hecker makes the prophecy: "During the last fifteen years already half the Russian churches have been closed, destroyed or put to other uses. This process still continues, though at a somewhat slower rate. Nevertheless it seems that in another generation religion, as organized at present, is doomed to disappear." In passing, it is interesting to know that several of these closed churches were formerly presided over by Dr. Hecker himself!

In a concluding section on "The Outlook" the author points out that "atheist ideology is too rationalistic. It exists in an emotional vacuum which is unsuited to human nature." Dr. Hecker is confident that future generations of communists will discover for themselves adequate sources of emotional enrichment. "The classless communist order will provide an infinitely more advantageous environment for the selection, development and nurture of the subtle psychic qualities of man, than was ever possible in the class-stratified materialistic civilization of acquisitive society. . . . The young soviet people have demands and interests which today are not satisfied, so they reject both the existing religious teachings and the anti-religious propaganda. There is need for a message which synthetically would enrich the social message of communism with emotional and ethical values. . . . I cannot help thinking that future generations of Russian people will rediscover Jesus, whose historicity is now denied and whose gospel is now rapidly being obscured in the memory of the present generation."

How strange it would be if communism in the future should disprove utterly the prevailing communist theory that religion is nothing but the humbugging of men blinded by economic slavery! How very strange it would be if economic justice should turn out to be the foundation upon which the kingdom of God must be built!

KIRBY PAGE.

The Validation of Conscience

BEYOND CONSCIENCE. *By T. V. Smith. Whittlesey House, McGraw-Hill Book Company, Inc. $3.00.*

I LIKE this book. For one thing it reaffirms, in a new way and with a different emphasis, certain views about the relation of the individual to society which I have long held and often argued. I believe them to be sound and nearer to the actualities of men's lives than their rivals and alternatives. For another thing, Mr. Smith employs a method lively and exciting in itself and makes his deliverances in a style which, if prevailingly technical and occasionally redundant, is also personal and dramatic.

Beyond conscience, Mr. Smith would have us believe, is the personal consciousnesses of the personal lives of which conscience is a component. He makes men's anxieties about conscience and its "implementation" an occasion to develop a philosophy of individuality and freedom which cannot be too much stressed in this time. Conscience, he argues, stands always excepted from its own judgments. To experience an inward push for power, a ruthless, self-assertive urge, demanding justice not so much that it may be done to others as that it may be secured for itself, conscience employs measures not themselves subject to measurement. Let it be rationalized by a moral solipsism in which all the world is one's dream, or by a moral behaviorism in which one's dream is but the mirror of all the world; both alike employ a rule of utter equality as an instrument of controlling others but not of mastering one's self. For Judge Conscience stands invariably above the law which he pushes to enforce; the condemned world stands invariably beneath it. Thus there is something brutal in consicence, something material, arbitrary, irresponsible and coercive. It can be taken as it is and for what it is, but it cannot be justified or rationalized. Its finality is an esthetic finality, the finality of one of Mr. Santayana's essences, "a dynamic datum to a contemplative mind."

Mr. Smith distinguishes five endeavors to ground or "implement" the authority of conscience. The first is theological; it validates conscience by rooting it in God. Another is idealistic; it validates conscience by identifying it with the principle and power of existence. The third is sociological; it validates conscience by identifying it with the coercions of society. The fourth Mr. Smith calls metaphysical; it validates conscience by identifying it with the principle and power of the state. The fifth is logical, and bases conscience on its self-evidence.

The chapters defining and demolishing these validations or "implementations" provide the substance of the book. They are a good professional job, besides being a welcome addition, in their gayety and abundance—even superabundance—to the pedestrian emaciation of current philosophical discourse.

And their upshot? That we live in a world which was not made for us and in which we struggle to survive. That this struggle is the drive and utterance of our conscience, affirming itself amid alien and inimical beings each of which makes its own struggle and none of which can be more justified in its endeavor than any other. That we seek, nevertheless, to make out a case of justification, the meaning of which, no matter what its language, amounts to no more than recognizing and acknowledging that we struggle. Thus, all systems which aim to justify conscience tend toward the same end—approving our own consciences by extending equal approval to those of others. Therein the conclusion of the solipsist and the conclusion of the sheer objectivist are identical. Both point to an absolute equalitarianism since this alone can define a society which will favor the maximum of individual differentiation.

In one direction such an equalitarianism tends to the sheer denial of all life, the nihilism of Nirvana. This is the direction toward which the orient looks. In the other direction this equalitarianism is experimental. It presses toward a "stalemate of powers," in which each man's power over others is checked and balanced by every other man's. This is the direction of the occident.

Regarding the texture and development of the argument I am inclined to take a number of exceptions. First and foremost, perhaps, to Mr. Smith's identification of the views of Mead and Dewey with those of all pragmatists. Second, to the unnecessary complication of his argument by dragging in Santayana's conception of "essence." Third, to a certain overemphasis upon the "integrative" rôle of conscience. This may be required by Mr. Smith's dialectic but it is rejected by the facts of conscience, these being as consistently disintegrative as integrative. Indeed, as an event, an "essence," or an existence, conscience is a moral neutral trying to get on; that it is integrative or disintegrative is an external judgment of consequences which can be only consequential. Mr. Smith seems here to have fallen into the verbalism customary to philosophic ratiocination. As he plays the game of dialectics with conscience for a piece, he drives it into the corner of the "purely private." Then he has the problem of combining the multiude of such privacies into a "social order." But the problem is purely artificial, a problem in dialectics, not experience. In dialectics, indeed, it is a persistent problem how anything which is itself and no other can be joined to

something else equally itself and no other. But in life different identities, different natures are so joined, without losing their identity. Conscience is no exception. The "social order" is, in fact, many consciences different from each other, living together with each other and acting on each other in different ways.

H. M. KALLEN.

A Mystic on a Mystic

SADHU SUNDAR SINGH. *By Charles F. Andrews. Harper & Brothers, $2.00.*

THE life story of Sundar Singh by Charlie Andrews! This is indeed a happy and appropriate blending of names. Two winsome, mystical brothers; two fellow pilgrims; two gentle spirits; two Christlike servants of lowly men. They are so much alike that author and subject get all mixed up as they walk together through these pages.

Each man has made his imprint upon my own life in its pilgrimage across the planes and up the hills of India. The last time I saw the Sadhu he talked solemnly and expectantly of his approaching trip to Tibet. He would sit with folded hands, and a far-off look in his boylike eyes, speaking as though merely dreaming aloud. It was a way he had. You were present; and he made you feel a warm glow of friendly companionship, without the slightest consciousness that you disturbed his serene revery. His soul was athirst for distant things. He gave you a sense of solitude in the midst of any throng.

There was a poignant note of suffering in his longing for the dangerous mountain passes through the Himalayas to Tibet. It was as though he had an unfinished task; as though he had failed to reach some essential goal; his eyes and hands and feet seemed eager to be off on the hard path; he craved its hardness, and its suffering; thus only, he thought, did Christ's true glory await him. Humble, gentle, unselfish, pilgrim-minded, he longed for this path of solitude.

I think that was his greatest spiritual quality—his capacity for constructive solitude. When conducting daily services in a spiritual retreat, his sermons were always just a calmly-magnetic recital of the experiences that came to him in personal communion with Christ.

He always talked more of Christ than he did of God. Andrews quotes a letter from Mary Simpson, an English nurse in Cawnpore, who says that the one dominant note that she caught in the Sadhu's every message was "the strong conviction of Christ's love." He rested in it; found joy in it; radiantly proclaimed it.

This life of Sadhu Sundar Singh, as told by Charlie Andrews, will stir your soul. It will carry you up the hills toward Tibet on the wings of faith. It will take you down the trails of ancient India as though you were walking and talking with the risen Christ on the road to Emmaus.

Andrews does in this book what he has done in all his other writings. He marshalls his friends before you—not Sundar Singh alone, but the whole intimate circle of spiritual personalities that worked with his hero, translated his books for him, nursed him when ill, and loved him unto death.

But *is* Sundar Singh dead? The author thinks he is, and presents the circumstances which lead him to this conclusion. But his argument leaves one in doubt. It is altogether possible that some day the cables may bring us news that the mystical Sadhu has returned from the hidden hills, having purposely lost his identity among the people to whom he longed so poignantly to carry the good news of Christ. Andrews permits his pages to carry the testimony of mutual friends who hold this view. This very mystery adds spiritual romance to the story.

But, living or dead, the calm voice of the Sadhu's soul speaks forth its faith and love and courage through the understanding pen of his lifelong friend. He takes you with him to the Indian school; tells the story of a mother's influence upon a precocious boy; draws the picture of this Indian youth burning the New Testament, and afterward catching the fiery vision of Christ. Characteristic recitals of Himalayan experiences are given in Sundar Singh's own picturesque words—especially one of a mother bird trying to save her young from their nest in a burning tree. There is a brief and interesting description of the Indian practice of Yoga and prayer. A pilgrimage to Palestine and an objective excursion into our western world are deftly described. We are permitted to see our occidental selves through the eyes of an eastern saint.

The orient has its great spiritual contributions to bring to our universal faith and when one finishes this book one knows that Sadhu Sundar Singh is one of Christ's Indian gifts to modern life. Really, the book seems like an anachronism in the modern pagan environment. Only the initiated will be able to quench their thirst at this fountain. It has been an almost weird experience to sit in a noisy Detroit apartment house, in the heart of America's mechanical Arabian Nights, and revel in the distant flute-note of a mystic's biography of a modern Saint Augustine.

FREDERICK B. FISHER.

Books in Brief

MY POETRY BOOK: *an Anthology of Modern Verse for Boys and Girls. Edited by Grace Thompson Hufford and Laura Mae Carlisle. John C. Winston Company, $2.50.*

An excellent collection, and a rather large one (500 pages), of poems suitable for children's reading. Not all of them are childish poems, though many are of the nursery type. The older writers and the moderns are represented. There are decorative illustrations by Willy Pogany and an introduction by Booth Tarkington.

MODERN HOUSING. *By Catherine Bauer. Houghton Mifflin Company, $5.00.*

Confidence is inspired at the outset by the statement that this book was partly inspired by Lewis Mumford and partly financed by the Carnegie corporation. The confidence is not misplaced. The book is a thorough study of the economic, social and architectural aspects of the housing problem as America confronts it at the present moment, with ample collateral material concerning recent activities in that field in other countries. Two hundred illustrations lend vividness to the presentation, and a 20-page bibliography gives ample guidance to students who wish to pursue further the ramifications of the subject. The book seems practically indispensable to those who wish to get an adequate understanding of what is being done and what may be done to get humanity into decent quarters.

THE MINISTER'S ANNUAL, 1935. *Edited by Joseph M. Ramsey. Fleming H. Revell Company, $2.00.*

This is the seventh annual volume in the series, compiled by the editor of the Expositor. Ministers who use it as a mine of suggestion and illustration, not as a crutch, will find it richly valuable. It contains 575 pages of sermon outlines, prayers, and practical suggestions culled from many sources.

IN THE STEPS OF THE MASTER. *By H. V. Morton. Dodd, Mead & Company, $3.00.*

Taken all in all, this is one of the most delightful, as well as one of the most informing, of the many recent books about Palestine. The author's guiding principle was to follow the routes and journeys of Jesus, so far as it is possible to chart them, and to bring together the rich history and associations of the places visited and shrewd observation of present conditions.

XUM

In dealing with both kinds of materials he exhibits unusual competence. The reviewer recommends the book to two classes of readers: those who are going to Palestine, and those who wish they could.

THROUGH SPACE AND TIME. *By Sir James Jeans. The Macmillan Company, $3.00.*

Somewhat elaborating his lectures delivered at the Royal Institution a year ago, the eminent astronomer tells briefly and as simply as possible what science has discovered about the heavenly bodies. Some liberty has been taken with the official requirement that the lectures shall be "adapted to a juvenile auditory," but while children might find it difficult to follow Sir James's dazzling flight among the nebulae, the average lay intelligence should be equal to it.

KERKHOVEN'S THIRD EXISTENCE. *By Jacob Wassermann. Liveright Publishing Corporation, $3.00.*

This is the third volume of the Kerkhoven trilogy, but taken by itself it is a complete and independent novel of the inner life. It is not only the latest but the last work of its distinguished author; he died before its publication. Among its characters, only Bettina seems entirely sane. The others struggle with various forms of illusion and abnormality. Yet a sense of the illusory quality of the world has an important place in the healing technique employed by the psychiatrist Kerkhoven for the relief of troubled minds. But the outcome is to show the triumph of faith over illusion. This is said of Kerkhoven and the book which he was writing: "Contending that the notion of space was a functional, mirrored projection into the neurologia instinct with the will-to-death, he deduced the existence of an immortality principle which, through a victory over illusion on the one hand, and over bodily substance (and therewith over death) on the other, led to a perception of the unity of soul and body, or creator and creature, to a biologico-religious form of being." I do not undertake to say exactly what this means, but it obviously connotes an escape from all materialistic negations of the spiritual life and a denial that existence is a mere shadow-play partly, at least, on the ground that there is nothing substantial enough to cast a shadow.

CORRESPONDENCE

Professor Douglas—Try Again!

EDITOR THE CHRISTIAN CENTURY:

SIR: When Professor Douglas's series of articles on social security opened, probably most readers hailed them with a paraphrase of Livingstone's prayer, "God bless anybody who will do or say anything to heal the open sore of our social order!" As the discussion got under way probably a sad disillusionment set in, and the impulse was to join Aesop in lament that such mountainous travail should bring forth so small a mouse. Now that the series is closed the final impulse is to conclude that the mountain has, after all, justified its labor by producing a monster.

At the start, this plan for social security excludes the largest single group of those requiring it, namely, the farmers. Next, it is made plain that the plan can apply only to organized industry, leaving out by far the largest and most needy portion of the industrial population. Finally, emphasis is again and again laid upon the fact that the plan is only action in the first-line trenches, and that it offers no security after the first skirmishes have involved the loss of those trenches. The final resort must again and always be to the present pauperizing relief dole.

And this is a program of social security! Surely most readers will cry out for an economic and social leadership which shall at least try again. Professor Douglas surmises that the program which he outlines will be difficult of enactment. It will, indeed. Such proposals from orthodox economics and sociology go far to justify the popular resort to the Upton Sinclair-Dr. Townsend-Utopian Society leadership. The present mood of American society seems to be to accept a little overstrain of the imagination rather than yield to leadership which manifestly has none at all.

Not only are such programs as that Dr. Douglas has outlined hopelessly complicated and prodigiously difficult of application, but they disregard fundamental considerations in the premises. They tend to fix upon our society the industrial caste system which is the bane of Europe, and which is part and parcel of the social blight against which American society was set up and has been maintained as irreconcilable rebellion. These programs are a betrayal of essential American ideals.

By the same token they cripple and stifle the initiative in American industry which has carried its technological development beyond that of any other civilization in human history. The social evils which are now rampant in our industrial system are not an evidence of technological breakdown, but rather of sociological ineptitude. The guilt cannot properly be laid upon our industrialists; it rather falls upon our timid and cloistered sociologists.

Most fatal of all to the proposed program is its failure to recognize that the proper business of industry is to create unemployment, not to mess about over social problems presented by the unemployed, which our educators and sociologists have been too negligent to meet. Industry is coming to be but a phase of the total social process. The production of the commodities required for the maintenance of the good life will claim an ever-decreasing proportion of the total human energy. Instead of bringing every pressure upon industry to perfect its technology, and to substitute mechanical for human energy at every possible point and in every possible degree in its processes, this program which Professor Douglas has outlined would discourage and positively inhibit this normal social and industrial development.

In season and out, it ought to be laid upon the intelligence and conscience of our economists and sociologists that unemployment is not an industrial problem, but a sociological one. To impose upon the industrialist the complicated social problems which result from the normal development of his technology is unjust and must lead to social disaster. He has no training for the assignment, and to force him into discharge of this function will weaken or destroy his competency for the task which society has assigned him.

Are not all good citizens justified in the importunate prayer to Professor Douglas and all of his guild, In heaven's name, try again! Do not leave the American people to choose the Sinclair-Townsend-Utopian leadership as the only kind in the field which offers the slightest hope of redemption from the social blundering which is every day forcing our society deeper and deeper into the bog. Surely such Jovian intelligence can bring forth proposals which are neither mouse nor monster.

Summit, N. J. JOSEPH ERNEST MCAFEE.

"The Delusion of Liberty"

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial on the remarkable decision of the supreme court, and write to thank you for it. There is a supremer court than the one in this city, as our court will doubtless learn. I am reminded of a saying of my pastor recently: "Hitler came into conflict with Luther and Luther won!" Probably this decision will take its place in our history along with the Dred Scott decision as the second great blot on our supreme court.

Washington, D. C. ADDISON HOGUE.

EDITOR THE CHRISTIAN CENTURY:

Sir: I know it takes courage to write an editorial criticizing a decision of the supreme court. But I for one agree with you

that the decision of the court could not pass unchallenged. And I want you to know that in your courageous defense of a higher allegiance than allegiance to the state there are many, and I trust the great majority of the membership of our Christian churches, who are ready to contend for this fundamental principle of religious liberty, which, in spite of the decision of the supreme court, we still believe the founders of our nation intended to guarantee by the constitution.

Can we as a nation longer merit the mercy of a beneficent Providence if we accept this repudiation of our supreme allegiance to him?

Presbyterian Church, L. L. BOND.
Waukon, Iowa.

EDITOR THE CHRISTIAN CENTURY:

SIR: I find myself in such disagreement with your editorial, "The Delusion of Liberty," that I cannot refrain from addressing you. Your first four paragraphs are skilfully worded to serve as a basis for your argument, but it seems to me that you expose the weakness of your own logic when you admit that when "the citizen crosses the no-man's land of a free conscience, it spells anarchy." Carried to its logical conclusion, it seems to me that you advocate precisely that.

I would support this opinion by attempting to establish such statements as the following:

1. The primary and ineluctable duty of any government is self-preservation. When a government is unable to maintain its own existence, some other will take its place, or anarchy will ensue.

2. Democracy has discovered no method by which anarchy may be avoided or tyranny prevented other than the maintenance of and obedience to the will of the majority, legally expressed. In the United States, the constitution embodies the legal expression of this will.

3. The constitution does not contemplate the possibility that exemption from military duty can be claimed as a right of religious liberty.

4. A government, thus constituted, may from motives of policy exempt from military duty a minority of its citizens, but it is obvious that such tolerance cannot be exercised if it endangers the existence of the government itself. So long as the possibility of internal rebellion or external aggression exists, any government worthy to endure must retain the power "in the last extremity, to compel the armed service of any citizen in the land, without regard to his views in respect of the justice or morality of the particular war or of war in general."

5. Those who believe that war is wrong are free to express their opinions and to attempt to convince others of their validity, in short, to agitate for a warless world, but so long as the possibility of insurrection or invasion exists, the government—which, in the United States, executes the legally expressed will of the majority—cannot admit the right of any of its citizens, by reason of "his personal wishes, or his pecuniary interests, or even his religious or political convictions" to refuse to do his part in maintaining and defending his country.

6. In another paragraph in the same issue you say "Professor Machen's declaration that he must obey God rather than man will strike a responsive chord in the hearts of independents, but it does not follow that one can enjoy ministerial status in a church which has courts and authorities if he will not submit to them, human though they be." Similarly, it is true that the "conscientious objector," as long as he remains a citizen of the United States, must obey the law or take the consequences.

7. No government worthy to continue to exist can admit the right of any of its citizens, on any ground whatsoever, to refuse to obey its laws.

May I say, in conclusion, that I heartily concur with you in your convictions regarding the enormity of war, and in your hope for a warless world. But, in the world as it is, the conception of "religious liberty" and "the rights of conscience" which your article embodies, seems to me to be fallacious and dangerous.

Tryon, N. C. CHARLES G. SEWALL.

EDITOR THE CHRISTIAN CENTURY:

SIR: I was deeply impressed with your editorial, "The Delusion of Liberty." It was a splendid and timely message. However, there was one sentence that seems too optimistic: "There is one section of the American people that will not be cowed by it; that is the membership of the Christian church." It would seem that your wish was father to that thought. The mere endorsement of a resolution at conference is a harmless pastime. We are brave when there is no enemy in sight. It is not so easy to 'pin the brethren down' to a specific application of their fine-sounding phrases. We found that out in our own conference when we tried to have application made of our generalities in the field of economics. I do not feel that the membership at large have any real convictions on the matter.

Nevertheless I am with you all the way in your refusal to bow to the court's decision. Not even the voice of the supreme court is the voice of God!

Methodist Church, JOHN WILFRED GREENWOOD.
Morenci, Mich.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial, "The Delusion of Liberty," and the thought at once came to me of the following criticism of the supreme court made by Abraham Lincoln in his first inaugural address: "At the same time the candid citizen must confess that if the policy of the government, upon vital questions affecting the whole people, is to be irrevocably fixed by decisions of the supreme court, the instant they are made, in ordinary litigation between parties in personal action, the people will have ceased to be their own rulers, having to that extent practically resigned their government into the hands of that eminent tribunal."

Of course, in war time everything of a legal and constitutional nature may go by the board. I think Lincoln stretched the constitution almost to the breaking point if not at times beyond. Judging from your editorial, it would seem that the supreme court has applied the philosophy of war-time necessity to a peace-time activity in deciding against the students and for compulsory military training.

Westport, Maine. H. A. SWANTON.

EDITOR THE CHRISTIAN CENTURY:

SIR: With your determined opposition to the war machinery of our country, regardless of the supreme court's recent decision against the student conscientious objectors of the University of California, I am in absolute agreement. But to your supporting argument, as voiced in your editorial on "The Delusion of Liberty," I must take exception.

Christians must be devoted idealists. That is my major premise —and one with which you certainly will not disagree. To the idealist any talk of coercion of conscience by the state is so much tommyrot. All the state can do in any matter where the individual's conscience runs counter to its command is to offer the alternative: "Do this thing which I command, or else prove the unjust nature of my command by accepting death." In such a case the idealist always chooses the latter, and, in so choosing, looses a tremendous moral force which operates to mold public opinion and change the unjust law that caused his death. This is exactly the argument of Socrates in the "Crito."

You are mistaken when you say that "the right of the individual not to be coerced by the state into doing what his conscience tells him is evil, is the most vital spot in the conception of democracy." The most vital spot in the conception of democracy lies rather in freedom of speech, of press, of assembly, and in teaching of school and church. An enlightened conscience has means of defending itself against all that the state can do, but these are the agencies which actually give content and form to conscience. Surely, even a democratic state must have power to command the individual contrary to the dictates of his private conscience, else the whole concept of law breaks down and we have anarchy indeed. Not in the privilege of denying this ultimate authority of law but in the privilege of so speaking, teaching, or, if need be, dying as to help mold or even completely change the law—this is the heart of democracy.

Unpalatable as the supreme court's decision in its ultimate application to our Christian conscience is, it in no way undermines the basis of our democracy. This decision is not only sound but

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is logically the only one we could or should expect. Moreover, it has performed a valuable service for the Christian cause. The necessary legal framework in the midst of which our struggle for a pacific state in a pacific world must be waged has at last been made clear. If war should now approach, we will not waste our energies on useless appeals to a fancied constitutional safeguard for our persons. Rather we will face the state's alternative clear eyed and prepare for an effective martyrdom.

Congregational Church, Louis Wilson.
Weeping Water, Neb.

Editor The Christian Century:

SIR: I want to agree with you and cannot. So long as I keep my mind on military service I can agree with mental ease. Then I think of my friend who is county superintendent of schools for La Grange county, Indiana. He has a lot of Amish in his district, and his public schools teach a lot of things about the origins of our race and of the universe which shock those good taxpayers. Shall he permit the Amish to take their children out of the La Grange county schools?

I have also an acquaintance in Wayne county, Indiana, whose child nearly lost her life because the mother, being a Christian Scientist, did not believe in taking out tonsils and similar operations. Were the authorities wrong in compelling that mother to act against her conscience?

I try to restore my mental comfort by telling myself that the Amish and the Christian Scientist were injuring their children. But in a world like this where there is no international police and no international law worth the name, the nation which does not defend its children with guns will soon find more suffering among its children than is found in La Grange county.

Of course, I respect people like Bland and Macintosh but then, I respect the Amish and the Christian Scientist!

This much I can do. I can keep hammering away for international laws and law courts, and for an international police. When we have those, military training will die out of its own accord. Until we have some such means of defense I am afraid I shall have to be ready to defend our country in the old fashioned, silly way which has always obtained—by fighting.

Baptist Church, E. A. Kelford.
Eaton Rapids, Mich.

"If War Is Sin"

Editor The Christian Century:

SIR: Kirby Page's zeal in the battle for peace is most commendable but his choice of targets seems to me unjust in one or two cases in his article in the January 9 issue of The Christian Century. I quote: "The agencies of religious education should teach that since war is sin, no Christian may legitimately engage in it. . . . Deliberate sinning is not the privilege of a follower of Jesus Christ. Therefore the practice of some church agencies in upholding the right of Christian conscience whether it carries a man into the trenches or into a prison cell should be abandoned."

Is Mr. Page attacking the conscript, the man who has no choice? Is he also attacking the man who goes into the army from motives of patriotism, possibly mistaken, but in any case high and unselfish? Would Mr. Page go so far as to drop from church rolls and from Christian fellowship anyone who became a member of the army from either force or unselfish motives? If so, it would seem that he is going farther than Jesus himself. I think there is no record in scripture of his condemning a soldier as a sinner, although he denounced in no uncertain words those who exploited the common people, including presumably soldiers. Furthermore his comparison of a soldier with a sexual criminal seems particularly unfortunate. Sexual crime has only one cause, selfishness; while there can be and doubtless are many who enter military life for reasons which are fundamentally unselfish.

Also from No. 4 of Mr. Page's implications: "If war is sin, young Christians should be taught that they must not take military training in high school or college." That too is aimed at the wrong people. The high school and college authorities are the ones to be seen about that; there is no advantage in making the young people the goats for the sins of their elders. In high school at least the pupils have only a limited choice as to what they will or will not do.

The right targets for his guns would seem rather to be the munition-makers and those who profit less directly but none the less certainly from war; in a word, all who are financially interested in keeping wars going. In this connection proper attention should be given the less wealthy salaried people and wage-earners who desire more or less consciously another war "to bring back prosperity."

In the same issue of your paper Quintus Quiz quotes T. S. Eliot as follows: "Heresy is seizing upon a truth and pushing it to a point at which it becomes a falsehood." It seems to me that the caution implied in this definition could well be applied to the question of peace.

Niagara Falls, N. Y. Dwight E. Allen.

Editor The Christian Century:

The article, "If War Is Sin" is unanswerable to one who believes the Bible. So I think. But I have often wondered why the drys do not use it against the government for its mean, low-down, as well as wicked, practice of legalizing the most prolific source of its poverty, crime and sorrow, for the sake of the money it can get out of a traffic that never did anything so thoroughly as to defy God, debauch man and degrade society. Is that sin?

Norristown, Pa. William Powick.

Editor The Christian Century:

SIR: "If War Is Sin" by Kirby Page is but another reminder that most pacifist thinking is afflicted with almost complete paralysis of the faculty of discrimination. All wars, regardless of kinds, conditions, causes, and objectives, are dumped into a heap together and labeled "bad," "sinful," "unchristian." It is the common conviction among them that nothing on earth can be worse than warfare. Starting out with such a premise, a man may be expected of course to arrive at most any old place. But how absurd the premise is, and how lacking in the most commonplace logic! If we are not to do real injury to both the cause of true peace and of true religion that war-dump must be sorted out, and new values assigned to some at least of its constituent elements.

First, there are mental and spiritual wars, conflicts of ideas and ideals, fought with tongue and pen; and physical wars of brawn and brain and destructive arms. If the latter are all bad, how about the former of which the latter are but the outward expression. Must we cease to contend for ideals lest they incite to physical force? Remember that Jesus died a martyr to spiritual not physical warfare. And if it be right and necessary to put forth our ideals, must we desert them when they call for physical defense as well as argument?

Pretty Prairie, Kan. Herbert C. Small.

Editor The Christian Century:

SIR: I wish to express my hearty approval of the article, "If War Is Sin." Is not the failure on the part of Christian organizations to give more definite content to the meaning of Christianity a major reason for the lack of power which so many of them exhibit? So long as the Christian church tries to be all things to all men it won't mean much of anything to anyone. It is often maintained that the most conspicuous examples of religious power are to be found today among the fanatics. Is not one reason for this the fact that members of fanatical sects know definitely what they believe? Outsiders may take it or leave it but they don't have to be in doubt as to what the organization stands for. It is a sad commentary on any church organization when war-makers and war-resisters, profiteers and those who put public welfare first, can all of them alike feel at home in it. Christian churches need to take a definite stand relative to war and other major social questions.

University of Nebraska, Charles H. Patterson.
Lincoln, Neb.

Editor The Christian Century:

SIR: Kirby Page, in your issue of January 9, "If War Is Sin," contributes an article that is timely and impregnable. In an appeal of such great worth it seems almost ungracious even to suggest

that it might be strengthened at one or two strategic poinst. Let us look at some of them.

In implication number 8, "Nationalism and Capitalism," there is no slightest intimation that, had not President Wilson conceived and urged it, the world today would have no League of Nations. Our government should be made to face its own responsibilities and accomplishments, and the lack of power at present in the League of Nations, of which your contributor justly complains, may properly be assigned to the laxity of the United States in supporting its own offspring.

Again, in the same connection, no mention is made of the fact that the United States has adopted as a basis of national policy, the Kellogg peace pact, renouncing forever war as a method of settling international disputes until all pacific measures have been tried and found wanting. In a minor matter, the postal savings system of the post-office department of the government, a project patronized largely by young people and small depositors, "the faith of the United States is solemnly pledged to the payment of the deposits made in postal savings depositories." How much greater is the obligation for a committal published before the nations of the earth for a renunciation of the policy of war!

Charleston, S. C. CHARLES RUSSELL BRUCE.

Why Stop with Theology?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your discriminating editorial on the Wieman-Aubrey-Dewey discussion is fine, particularly in the opening paragraphs, only why stop with theology? As much is true of science. We hypothesize "electricity" as we do "God" and submit each hypothesis to pragmatic test. In each case the hypothesis "works" to meet our "needs," intellectual as well as practical, and we decide it is true. We have no other kind of proof that one exists than we are depending upon for the other. "No man hath seen God at any time," but the same is true of electricity. In both cases we see only results which we explain by our hypothesis. The belief in the universality of natural laws is as truly an act of faith as in the case of moral laws. The theist can well retort to a charge of wishful thinking with a *tu quoque*. He has no exclusive mortgage on those premises nor, apparently, does he meander about there much more than do his critics. Is he not justified in saying, Why pick on me?

Boston University, CHARLES R. ZAHNISER.
Boston, Mass.

He's Not Tired

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to express to you my appreciation of the discussions you are continuing to publish on theism. For my part I am hoping that you will not respond in a positive way to the suggestions of the "tired philosopher" whose letter you published in the January 9 issue. I have been highly pleased with the discussions and frequently turn to them first when reading a number. While the "tired philosopher" believes that the discussions "are enough to make atheists," my experience is that I at least think I am more religious and more of a theist than I should be had the discussions not been published.

Omaha, Neb. O. E. TURPIN.

What Any Student Knows

EDITOR THE CHRISTIAN CENTURY:

SIR: May I call your attention to a misrepresentation of facts in your editorial of January 2, "Russia Reverts to Terror." Nikolaev murdered Kirov by commision of the terrorist underground organization, "Leningrad Center." The motive of this group is to disorganize the leadership of the soviet government through terrorist acts directed against the chief leaders of the soviet regime and thus gain a change in the present policy, in favor of the Zinoviev-Trotsky platform.

All those who were executed in the soviet union in connection with Kirov's murder were proved to belong to anti-soviet organizations that are trying to impede the progress of socialist construction by attempts at murder and sabotage. Your editorial would lead people to believe that Stalin has complete dictatorial powers and is using this sanguinary incident as an excuse to execute innocent people, but this is not true, because all these people were tried by the supreme court in Moscow. Any student of soviet affairs knows that your statement that "the liberty of the subject is quite as much at the mercy of the dictator in Russia as in Germany, etc.," is an unmitigated falsehood.

White Head, N. S. DENIS HALL.

Sitting on a Hill in the Sunshine

EDITOR THE CHRISTIAN CENTURY:

SIR: Someone sent me a six months' subscription to the World Tomorrow, which became merged in your paper. That subscription expired on January 1. I am grateful to the person who sent it, and would thank them, but I do not wish to continue the paper. My reasons are (parsonically) three.

1. You are too American. That is no fault in you, but it is, naturally, an objection from my viewpoint.

2. You are too Protestant. Protestantism is a broad enough term to cover Anglican and Lutheran as well as Methodist and Baptist, and even Holy Roller. The first is a dignified, intelligent and broadminded separation from Roman errors. The second, which is what "Protestant" usually implies, is a confused and varyingly intelligent following after favorite doctrines or leaders or emotional experiences. The last is simply one logical development of the second. . . .

3. You are too pink. I suppose that you go as far to the left as a general religious paper may go, but to a socialist it seems feeble. I am glad to see that you are outspoken and radical in many ways, but it is all too vague and confused. There is an American and Methodist color about it, a kind of sickly color. . . .

It seems egotistical to say so, but I seem, both from the religious and practical aspects, to be sitting on a hill in the sunshine watching you grope your way out of a dark wood in the valley. Well, religiously the Anglican position gives me a satisfaction I never had before, and politically I find that again and again in the last twenty years world leaders and parties have arrived at positions some time after I got there. I mention this to show that I have some foundation for my beliefs.

The Rectory, KENNETH N. BRAETON.
Grenville, Ont.

The Question Box

Does modern scientific thought recognize in reality any basis for spiritualism? What answer can be made to its claimants?—W. H. W., Osceola, Nebr.

SCIENCE, in the generally accepted sense, has no interest in matters of a postmortem character. The physicist, psychologist or other scientist deals entirely with the physical world and life in its various forms. There are areas of life concerning which very little is known as yet, and men of scientific training have felt loath to make exploration into a field yielding so little of valid return when such unlimited areas of truth are waiting for discovery in realms of mental and physical law.

Many people have devoted themselves to psychical research and believe that interesting facts may be found in this area. This is unquestionably true, allowing for all the extravagances and absurd claims of spiritualism, which seems to have offered no coherent and convincing proof of converse with discarnate spirits. Even the professed communications from beyond the great divide are of such limited and inconsequential character as to possess no value. It may well be that men of scientific temper may give themselves in the future with greater interest to problems of psychic research, but few of them appear at present so inclined. The conspicuous examples of men of presumed scientific or literary competence who have delved into this field have made but a feeble and fleeting impress upon the public mind. There may be great truths yet to be discovered in the areas of psychic research, but present technique appears to be very crude and unrewarding.—H. L. W.

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NEWS *of the* CHRISTIAN WORLD

Welfare Dinner Reveals Advance

Protestant Social Agencies in New York Are Approaching Unity in Charitable Work—Launch Prayer Fellowship

(Correspondence from New York)

NEW YORK, Jan. 12.—The Federation of Protestant Welfare agencies held an impressive gathering last night at the Hotel Plaza. The occasion was the 15th anniversary dinner of this organization and 600 men and women, active in the Protestant church life of the city, were present. Addresses were made by Dr. S. Parkes Cadman, Austin H. MacCormick, the commissioner of correction of this city, and Eduard C. Lindeman of the New York school of social work. These addresses were quite different from ordinary after dinner speeches for they all dealt with vital themes and required the close attention of the hearers. Mr. MacCormick, speaking on the challenge of crime, did not hesitate to say frankly to these men and women, many of whom were among the financially powerful, that there could be no criminal justice until there was social justice. Prof. Lindeman was especially outspoken. Mrs. Franklin D. Roosevelt was present for a short time and spoke briefly. The Federation of Protestant Welfare agencies is steadily working at the problem of attaining Protestant unity in charitable work in this city. The marked success of last night's gathering brings this goal appreciably nearer.

* * *

Launch Fellowship Of Prayer

Acting upon an idea expressed by Dr. Robert A. Watson, president of the Queens federation of churches, the board of directors of this organization is requesting each minister in Queens to set aside 10 o'clock every Saturday evening as a time to unite in prayer with the other members of the clergy of that county. A letter was sent asking ministers to begin this fellowship of prayer, Jan. 5.

* * *

Christian Endeavor Convention

The New York City Christian Endeavor union has set Jan. 26 as the time for its annual convention. There will be both afternoon and evening sessions and Fort Washington Presbyterian church will be the host. At the banquet in the evening the speaker will be Dr. Lynn Harold Hough of Drew. The general theme of this year's convention is "The New Crusade."

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American Liberty League And Fascism

With the new announcement of sponsors and supporters of the American Liberty league the opinion is expressed by a number of churchmen that we have here the most probable source of an American fascist movement. The new announcement of aims and purposes does not stress property as much as the one made a few months ago, but the list of backers represents the most financially powerful groups in the country. Mention is made this time of liberty of speech and press, but one would guess that such rights would not be heavily stressed by this organization. Apparently, too, every effort is to be made to secure a tightening of federal laws against "radical" groups.

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St. Bartholomew's Celebrates 100th Anniversary

Beginning tomorrow St. Bartholomew's Protestant Episcopal church enters on a week's celebration of its 100th anniversary. Among the activities scheduled for the week are special communion services tomorrow and next Sunday and a reception on Tuesday evening. On Thursday morning there is to be the unveiling of the bust of the late Dr. Robert Norwood, former rector. Dr. George P. T. Sargent is the present rector of this well-known church.

* * *

Y.M.C.A. to Hold Annual Dinner

The annual dinner of the New York Y.M.C.A. is to be held at the Waldorf-Astoria Monday evening, Jan. 21. The committee of sponsors includes such nationally known men as Bruce Barton, Frank A. Vanderlip, Dr. Daniel E. Poling and Bishop William T. Manning. Bainbridge Colby, former secretary of state, and Austin H. MacCormick, commissioner of correction of New York, are to be the guests of honor.

* * *

Dr. Trexler to Speak On Russia

Dr. Samuel Trexler, who returned recently from a study of religious conditions in Germany and Russia, will speak tomorrow on this theme at St. James Lutheran church where his brother, Dr. Charles Trexler, is pastor.

EDMUND B. CHAFFEE.

World's Oldest Archbishop Dies in New Zealand

Rev. Francis M. Redwood, since 1887 Catholic archbishop of Wellington, New Zealand, died Jan. 3 in Wellington at the age of 96. He was born in England, and in 1842 went with his parents to New Zealand. He held the post of bishop of Wellington from 1874 to 1887.

Congregationalists Prepare 1935 Reading List

The department of missionary education and world friendship of the Congregational Education society has prepared book reading lists for 1935. The list for adults includes: "Sadhu Sundar Singh" by C. F. Andrews; "Religion Renounces War" by W. W. Van Kirk; "Orientals in American Life" by A. W. Palmer; "Christianity Tested" by Oscar M. Buck; "100 Poems of Peace" by Clark and Garrison; "Christ and Japan" by Toyohiko Kagawa; "Peace With Honor" by A. A. Milne; "Suzuki Looks at Japan" by Willis Lamott, and "The Romance of Labrador" by Sir Wilfred Grenfell.

Einstein Given Church Honor

Reform Congregation Confers Scroll of Membership on Scientist—Presbytery Upholds Denominational Discipline

(Correspondence from Philadelphia)

PHILADELPHIA, Jan. 10.—Dr. Albert Einstein, distinguished scientist, was made an honorary member of the Reform congregation Keneseth Israel at its 87th annual meeting, when Dr. William H. Fineshriber, the senior rabbi, presented him with a scroll of honorary membership in this prominent Philadelphia synagogue. In his speech of acceptance, Dr. Einstein declared that, under present circumstances, it is not only wholesome but plainly necessary for Jews to make themselves independent of their surroundings, through moral and material means. "Destiny," he said, "has bound us together. It is the concern of every Jew when anywhere any Jew is hated and treated unjustly. We must give the individual, by the aid of the community, a definite spiritual purpose."

The membership scroll lists four reasons for its presentation to Dr. Einstein: his epoch-making contributions to science; his unswerving loyalty to the Jewish people; the dignity and patience with which he has faced injustice and brutality; his stress on the essentially Jewish outlook on life, in his reverence for the eternal and the infinite, in his spiritual approach to the problem of the nature and destiny of mankind, and his practical application of the ancient prophetic principle that the universe is governed "not by power, not by might," but by the Spirit of God.

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Rabbi Fineshriber Links Nazis With Neo-Pagans

Keneseth Israel also held a special service to honor Rabbi Fineshriber, who has been granted a "Sabbatical year" from January to September for travel and study abroad, particularly in Germany. Discussing the German religious situation before the pastors and religious educators conference, Dr. Fineshriber indicated the nazi attitude toward Protestants and Catholics as closely allied to the German neo-pagan movement. The latter, he felt, is more outspoken in its denial of fundamental Christian doctrines, but the former more vicious by conduct and attitude violating fundamental Christian principles.

* * *

Philadelphia Presbytery Upholds Auburn Affirmationists

Philadelphia presbytery on Jan. 7 in the Ninth Presbyterian church decided three important matters. First, notice of reconsideration of the action of the presbytery at its former meeting in refusing to consider charges made against the 11 signers of the Auburn affirmation in the presbytery of Philadelphia had been given. By an overwhelming vote, presbytery refused to reconsider its action.

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Second, presbytery rejected the report of its committee on judicial business, which recommended that no action be taken against the members of the Independent board for Presbyterian foreign missions. Dr. Robert B. Whyte, pastor of the First Presbyterian church, led the debate against the Independent board and moved that a special judicial committee, consisting of Dr. William L. McCormick, Dr. William R. Craig, Dr. Matthew J. Hyndman, and Elders Elisha Davis Oakford and Roland M. Eavenson, be created to carry out the instructions of the general assembly regarding members of the Independent board. This motion prevailed by a large majority, 68-47.

Third, presbytery refused to take under its care Calvin Knox Cummings, who declined to give satisfactory assurance that he would support the accredited boards and agencies of the church. Mr. Cummings had attacked Robert E. Speer in a pamphlet purporting to give a conversation between them. The account of this conversation has been repudiated by Dr. Speer and by Dr. McAfee, who had been a witness to it.

* * *

Christmas with the Moravians At Bethlehem

Christmas has a distinctive atmosphere in "The Christmas City" of Bethlehem, Pa. First of all, it was named by Count Zinzendorf on Christmas eve, 1741, in the cattleshed of the first log cabin of that pioneer Moravian settlement, as Count Zinzendorf, Bishop David Nitschmann, Peter Boehler, and the other pioneers joined in German in the beautiful Epiphany chorale:

"Not Jerusalem, but Bethlehem,
Giveth that which maketh life rich!"

How impressive each year are the Christmas eve vigils in the Central Moravian church! The first notes come from the famous trombone choir. The opening chorale is in German, "Silent Night." The climax of the service comes when the sacristans in the semi-darkness of the sanctuary enter with trays of lighted candles for every worshiper. Here also are Christmas indoor "gardens" of the nativity scenes.

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Home Missions Councils Favor Anti-Lynching Bill

The Home Missions council and Council of women for home missions have been holding their 27th annual meeting here, Jan. 7-10, in the Wesley building. They expressed themselves in favor of the Costigan-Wagner anti-lynching bill and are asking the President to insist that this bill be brought to a vote at the present congressional session and to use his influence for its passage. They also approved a resolution favoring the extension of the national and regional labor boards or similar machinery to cover employed labor in large-scale agriculture, including migrant workers. This is probably significant, inasmuch as agricultural labor has not had much protection through organized labor programs.

A resolution was passed asking that the immigration quota law be extended to include orientals, as it does other immigrants to this country, inasmuch as the maintenance of justice and good will between the peoples of the Pacific area is essential to world peace.

CHARLES DANIEL BRODHEAD.

Premier's Speech Startles Canada

Calls for Adoption of Social Legislation Supported by Church Liberals—Unite for Evangelistic Drive

(Correspondence from Canada)

TORONTO, Jan. 5.—The churches which have been leading the way in forming a Christian conscience regarding economic relations have suddenly received reinforcement from what was, for most people, an unexpected quarter. The prime minister of Canada, Mr. R. B. Bennett, has started a series of broadcast addresses to the nation, and startled the country in his first period by pointing out that after four years quest for recovery—that is, some form of return to the kind of prosperity known in other years—he is convinced that there can be no such thing, and that far-reaching reforms of the whole system must precede anything that can be called recovery. While the nation was in the critical condition of the last few years, any such experiment seemed too perilous; but now that the worst is over, reforms must be inaugurated at once. All serious people recognize that the prime minister is in dead earnest and perfectly sincere. The funniest aspect of the situation is the sight of certain influential papers which had only the day before completed a violent campaign against all such programs, compelled by party loyalty to endorse the same. But not in all cases, for the most influential paper in Montreal denounces the new lead in unmeasured terms.

* * *

Canadian Cities Choose Radical Mayors

This open avowal that the old system is now inadequate came immediately after the selection by three of the largest cities of mayors who have far from the traditional outlook, two of whom have been for 20 years thoroughgoing socialists. Toronto, which has elected only conservatives to its chair for a quarter century, mustered all the forces of the allied traditional political parties, but in vain; for James Simpson received a decisive vote putting him at the head of the poll in a vote of unprecedented size. Mr. Simpson has for many years been one of the Canadian representatives at the International Labor office at Geneva, has been ceaseless in worldwide activities for temperance and Christianity, especially within the organized labor movement. Winnipeg selected an experienced socialist parliamentarian, and Vancouver called to leadership one who has set to work with a will to end the notoriously loose morality of her public life. All this comes with a message of cheer to those whose eyes were sore with waiting.

* * *

Launch United Evangelistic Movement in Montreal

The churches are committed to actual coordinated effort in Montreal. Bishop Fathing, a veteran of the Episcopal church, invited the cooperation of sister churches on the basis of the last Lambeth conference declaration that concerted evangelization should not await organic unity.

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Early in January all ministers are asked to spend a morning together which will be followed by a joint witness on a huge scale in the evening. It is hoped that every Christian minister will appear as part of a massed body on the platform in the vast forum, while the choirs of the churches will stand also in one body to lead the singing. The period previous to Lent is then, according to the program, to be devoted to a course of sermons and teaching following in general the sequence of thought in the statement on evangelism adopted by the recent general council of the United Church of Canada. This in turn is to lead to concerted effort by ministers and laity to lead into definite Christian discipleship as many as possible of those hitherto only slightly related to the church.

* * *

Follow Federal Council Lead on Temperance

Following after the meeting of the Federal council of churches at Dayton, much attention is here being directed to the report there presented calling for new orientation to the temperance problem. During the year, the International Religious Education council has arranged for articles and statements, one of which appeared in The Christian Century, and these have started some loud buzzing in quarters where the old kind of speeches of 20 years ago are still favored. In the churches several large groups are facing the call from Dayton to unite in one movement those who would make prohibition central in temperance work with those who find themselves unable to support that as a practicable method of dealing with the evils. Considerable progress has already been made in exploring the possibilities of a new approach.

* * *

Social Service Program Considered By All Denominations

Similar advance is seen in the renewed activity of the Social Service Council of Canada which was revealed at a regional conference in Toronto. The metropolitan and primate of the Canadian Episcopal church and the moderator of the United Church of Canada made the central speeches, and were supported by the Presbyterian moderator and leading Baptists. Dr. H. Paul Douglass made a notable contribution as he indicated the advances of the American churches. Seven group conferences were carried on during the day, each concerned with one major field, and each composed of carefully selected persons delegated from the several churches. Not often has Canada seen such a body of serious leaders in close conference.

* * *

Rural Rector Chosen Toronto Bishop

The election of the bishop of Toronto as primate of the whole Anglican communion in Canada made urgent a proposal previously considered and an assistant bishop had to be elected. The choice fell on the rector of a rural town and we shall soon share on a wider scale the fellowship which in his parish the other communions have enjoyed with Bishop Beverley. While no one will despise either of the Toronto bishops on account of youth, everyone will rejoice in seeing responsible positions held by men who cannot be suspected of having passed the meridian of life.

ERNEST THOMAS.

New Missionary Appeal Attracts

Chicago Leaders Respond in Surprising Numbers to Program Supporting Laymen's Inquiry Findings

(Correspondence from Chicago)

CHICAGO, Jan. 15.—"'Rethinking Missions' has become a movement." This phrase, taken from the "Announcement" of the Modern Missions movement states a fact that will have to be taken into account whether one likes it or not. With Dr. Ernest Graham Guthrie as chairman, Dr. Henry S. Houghton (one of the commissioners of the Laymen's inquiry) as vice-chairman, Mr. John Nuveen as treasurer, and Mr. Charles J. Ewald as executive secretary, the Modern Missions movement, which is simply the metamorphosed committee for the presentation of the laymen's report, has now set up offices in the Chicago Temple, and is functioning smoothly. There is a national committee of about a hundred prominent laymen and ministers, and a research department headed by Dr. Orville A. Petty of New Haven, Conn.

The first meeting of a public nature, so far as I know, to be held by the movement, was a luncheon last Tuesday at the Union League club, addressed by Mr. Albert L. Scott, well-known engineer and a leading Baptist layman of New York city. Mr. Scott was chairman of the Laymen's inquiry and later a commissioner. The response to the opportunity to hear Mr. Scott and to participate in a discussion of the movement was astonishing. The committee originally hoped to bring together 40 or 50 men, and invitations were issued on that basis; but the demands for invitations were so numerous that finally twice that number sat down to luncheon. Those present were men of power and influence both in the churches and in the life of the city. It was a remarkable gathering and gave heart to the sponsors of this movement.

Mr. Scott's address was a forthright vindication of the missionary enterprise, but he also stressed the absolute necessity of some such movement as that now being undertaken, both in order to achieve the valid objectives of missions and to rally failing support. It was evident that Mr. Scott spoke the mind of the gathering.

* * *

Objectives and Methods of New Mission Movement

The Modern Missions movement is still in the formative stage and faces many perplexing problems. Its objectives, in general, may be said to be to foster such enterprises as those envisaged in the practical recommendations of the laymen's report, and to achieve those ends it seeks to work through the regularly established denominational foreign mission boards. It is by no means divisive. Instead of establishing another board, as some other groups have done, its first step has been to list a group of specific projects now being conducted by the boards (some of which happen to be carried on by bodies having very conservative theological views) which are of a nature that the movement can heartily approve, and recommend these to the churches for support. The movement hopes for the hearty cooperation of the boards in this effort to rally support for their enterprises.

* * *

"Rethinking Chicago" Meetings Continue

One of the promising developments in Chicago in the last two or three years is the growth of a group of responsible and earnest people, representative of a wide range of social and civic agencies, churches, educational institutions, the legal profession and the bench, whose purpose is to "rethink" Chicago. It is difficult to report the activities of this group since it is its distinct desire to avoid publicity, and it has no intention to engage in direct political action. However, anyone who attended a recent all-day conference of this group, and considered the quality and the connections of the participants, must have felt that here was one of the most promising movements looking to the regeneration of this city's life.

* * *

Walter J. Millard at The Chicago Forum

The Chicago Forum, which meets this year in the Goodman theater, is certainly one of the freest and most widely varied platforms in America. Yesterday Dr. Alfons Goldschmidt, exiled German scholar whose books went into the nazi bonfire, spoke on "What of Hitlerism Now?" Speakers announced for the balance of the year are J. B. S. Haldane, British scientist; Prof. Harry A. Overstreet, of New York (on "Civilized Loafing"); John Strachey, the English communist; Norman Thomas; Maurice Hindus; Sherwood Eddy, and Ludwig Lewisohn. A week ago Walter J. Millard, field representative of the National Municipal league, and active campaigner for modern, progressive city government, spoke on "How Can Chicago End Political Racketeering?" He strongly advocated the city manager plan, with organized non-partisan backing.

One of the most attractive announcements of the forum is a debate to be staged in the Goodman theater on Friday evening, January 25, between Reinhold Neibuhr and T. V. Smith on the subject "Is Our Present Social Order Doomed?" with Prof. Niebuhr upholding the affirmative and Prof. Smith (now a state senator) taking the negative.

The Central Y.M.C.A. college is announcing a series of lectures by Fred Atkins Moore, director of the Chicago Forum, who spent last summer in Europe, on Tuesday evenings, February 5 to April 23, on "Europe's Struggle for Peace." The lectures will be given in the Central Y.M.C.A. auditorium.

* * *

And So Forth

"Sacred Music and Spiritual Recovery" was the topic of Dr. William Chalmers Covert, moderator of the Presbyterian Church in the U.S.A., at the Sunday Evening club last night.

Chicago Lutheran churches report net gains of 3,000 adult members and 2,000 Sunday school pupils during the past year.

The Civil Liberties union and the International Labor defense were the objects of special attack at a mass meeting conducted by the Illinois department of the American Legion on Jan. 4.

CHARLES T. HOLMAN.

XUM

Archdeacon, 90, Honored by King

Son of Bishop Crowther, First African Anglican Bishop, on New Year List—Cardinal Bourne Taken by Death

(Correspondence from England)

LONDON, Jan. 7.—"The year is dying in the night." Those who do not care for either revels or watchnight services now stay at home and by the help of the B.B.C. quietly review the year. In rapid fashion the B.B.C. took its listeners through the year 1934. The chief impression left is that it has been a year of violence. In a world which seems to doubt the value of liberty, there is bound to be an appeal to violence. Counter-violence follows; the desperate criminals resort to the revolver; there is no deliverance that way, but mankind never seems to learn the truth that they who take the sword perish by the sword and many others with them.

Our counselors are bent upon giving us words of encouragement with which to meet the new year. Certainly the League of Nations stands in a more favorable position than it did a year or even six months ago. We are told that we have turned the corner in our industrial life. The archbishop and others tell us that there is an air of hope which we can breathe today. But Japan has denounced the Washington treaty and the Saar plebiscite is still to be taken, and our depressed areas are still in the grip of despair. Happy is the man who can see beyond the near horizon upon which still the clouds hang heavily!

* * *

The New Year Honors List

The prince of Wales becomes at once admiral, general and air marshal. There are three new peers, the best known of whom, so far as the general public is concerned, is Sir H. B. Betterton, till lately minister of labor and now the chairman of the unemployment assistance board. In the long list of honors the name of the Ven. Dandeson Coates Crowther, D.D., archdeacon of the Niger, may escape attention. Yet his name had memorable links with the past. He is the son of Bishop Crowther, the first African to be made a bishop of the Anglican church. The son, who is now 90 years of age, helped his father in his work on the river Niger, and since those days has himself done valuable service in the diocese of which he is archdeacon. He was made a doctor of divinity by the archbishop of Canterbury at Lambeth, an honor of which he may be justly proud.

* * *

Cardinal Bourne Dies

There have been four archbishops of the metropolitan see of Westminster: Wiseman, Manning, Vaughan and Cardinal Bourne, who died as the old year ended. They were all men of great ability, but each in his own way. It may be justly claimed by the Catholic community that each was excellently suited to the needs of his time. Francis Bourne was an Englishman through and through. He became priest at the age of 23, bishop at 35. In 1911 he was made a cardinal. His chief task in public life was to defend the Catholic schools from what he considered unfair treatment. He fought and helped to defeat three ministers of education in the years which followed the liberal victory of 1906. During the war he was wholeheartedly on the side of the allies. When the general strike broke out, he spoke most emphatic words in condemnation of it and called upon his flock to support the government which was "the lawfully constituted authority of the country and represents, therefore, in its appointed sphere the authority of God himself."

Cardinal Bourne had no love for public appearance; he was greatly trusted and revered among his own people and to them he gave his utmost devotion. In the winter of 1932 he was sick and very near to death, but he recovered and was able to take up part of his old duties. He will not have in the general records of his time so large a place as Wiseman and Manning, but he will be remembered gratefully in the Catholic church for his patient zeal and his unwearied endeavors to advance its borders.

* * *

And So Forth

Mr. Rudyard Kipling is 70. It must be well over forty years since I set eyes upon his "Plain Tales from the Hills." He is still for many readers the incomparable writer of short stories.

Very plain words were spoken by Mr. Howard Marshall in his review of sport in 1934. Unless international contests were conducted in a better temper, he thought they should be discontinued. If they ceased to be played as games there was no good purpose to be served by holding them.

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EDWARD SHILLITO.

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Germans Foresee New Struggles

Economic and Religious Questions Will Revive After Saar Plebiscite—New Methods on the Mission Field

(Correspondence from Germany)

BERLIN, Jan. 1.—Once the Saar issue is settled and that territory is returned to Germany, then this country will adopt a quite different tone—so general comment runs. Foreign opinion need then no longer be considered and extreme views will triumph, many are saying today. Particularly, more radicalism in political and economic policy and in state interference in the church conflict is expected in many quarters. But the continuous increase of powers granted to Dr. Hjalmar Schacht, the economic dictator, and the less doctrinaire leaders who are cooperating with him, has recently led to a curbing of the influence of many of the radicals in the nazi party. The practical necessities of everyday trade and finance are continuing to triumph over earlier national socialist theories. How long this will last—whether the present economic dictatorship is to become a permanent feature of the third reich or is merely a temporary means of overcoming the present crisis—is a question which time alone can answer. But the answer to that question is of fundamental importance, since it determines in itself whether big industry-finance will dominate, or some new social order is to appear.

* * *

Foresee Renewal of Church Conflict

Much stronger state interference in the Evangelical church conflict is feared by many after Jan. 13. Be that as it may, it is evident that little progress has been made toward unity in the various conferences which have been held between representatives of the various sections of the Evangelical church recently. At the same time, a number of leading politicians have been declaring publicly that the present state of things in the churches cannot be tolerated. It is now clear that certain fundamental problems must be cleared up, if there is to be real peace. Hitler's speech in the reichstag, March 1933, guaranteed the rights of the churches undiminished in the third reich, and it is now demanded that such a guarantee show itself in the right of church to express its viewpoint in press, over radio and in assembly—not simply for one small section of the Evangelical church, the German Christians. A definite, unambiguous interpretation of article 24 of the party program is also demanded. This states: "We demand the freedom of all confessions in the state in so far as they do not endanger its existence or offend against the moral feelings and sense of decency of the German race. The party, as such, adopts the view of a positive Christianity without binding itself to a definite confession."

* * *

Pastors May Defy State But Hold to State Status

Objection to the application of the "totalitarian principle" from the state to the church is as strong as ever. Prof. Karl Barth's refusal to take the public officials' oath, except as limited by his Evangelical convictions, voiced the resolve of thousands of German pastors. But this should not be taken to mean that there is here a strong desire on the part of the church leaders to have a separation of church and state. Lutheran tradition, the German philosophical conception of the state, the close financial dependence of the churches on the state, etc., all make for a compromise in this matter. To imagine that every opponent of the totalitarian state idea is a "nonconformist" in the Anglo-Saxon sense of the term is to describe every 19th century fighter for nationalism as a democrat!

* * *

A Tailor Listens To Preachers

A very interesting booklet, "Notes on Preachers by a Master-Tailor" (Predigtnotizen eines Schneidermeisters) has just been published at Leipzig. Herr Leysath, the tailor, was a diligent churchgoer who heard many preachers in his lifetime of 82 years. He made copious notes about most of them, whether they kept to the text, whether the sermons were "practical," whether they were delivered in "the spirit of faith," and also whether the preachers behaved in a "manner befitting their high calling." Herr Leysath reported not critically but for edification, showing himself highly pleased when helped, but sad when disappointed. His notes were gathered together in 30 volumes, from which a pastor who knew him very well has selected the excerpts which comprise the recently published booklet. It shows in an interesting fashion what the tailor considered congregations had a right to ask from their preachers.

* * *

Foreign Missions Up to Date

The first airplane commissioned for work in a German mission field recently left Hamburg for New Guinea. It is a Junkers plane, built at the Dessau works, and will be piloted by one of the firm's most experienced fliers, Friedrich Loose. This airplane is necessary for the new work which the Neuendettelsauer mission is about to undertake in New Guinea. A new field is to be opened in the interior, on a densely populated plateau, 3,000-6,000 feet high. It takes a missionary 23 days to reach these people, on foot, and necessitates his climbing intermediary heights of nearly 9,000 feet. By airplane, the journey can be done in 90 minutes.

The Neuendettelsauer Mission has been working in these parts for nearly half a century, and has baptized more than 30,000 converts up to the present. Eighty active workers from their own congregations have now volunteered to go as native missionaries to the new field working under four German missionaries freed from other stations.

J. EMLYN WILLIAMS.

Editor of Catholic Commonweal Is Honored

Michael Williams, editor of the Commonweal, Catholic weekly, has been chosen as the recipient of the Catholic action medal for 1934. The medal is awarded by St. Bonaventure's college, in New York, to a lay person for leadership in some department of Catholic action.

Congressmen Back To Bible Classes

Many Teach in Sunday Schools of National Capital—Presbyterian Church Gutted by Fire

(Correspondence from Washington)

WASHINGTON, D. C., Jan. 11.—Once more, with congressional machinery in operation, Washington assumes a normal appearance. New members of congress, and they are many, are getting their bearings and preparing for possibly the busiest six months that they have ever known. One gratifying feature, so far as the churches are concerned, is the fact that so many of the members of congress, new men as well as old, have brought their religion along with them. In the larger churches particularly, a very liberal sprinkling of solons may be seen every Sunday morning. Several of them regularly teach Bible classes.

* * *

Supreme Court's New Home Nearly Completed

The exquisitely lovely ten million dollar, white marble supreme court building nears completion and before this session of congress adjourns will be dedicated. Nothing lovelier in the way of architecture is to be found in this city of architectural gems. Just why the nine members of this august body should require a building of such ample proportions is not exactly clear, but possibly when it is opened for inspection the answer will be at hand.

* * *

High Homicide Rate Alarms Capital

The district committee of the house of representatives announces that a serious study will shortly be made of the alarming crime situation here. They want to know why it is that this capital city should enjoy the unenviable record of more than 80 murders during the past year. In proportion to population, only two cities in the country surpass it in wanton killings and the district committee promises a thorough investigation. All too large a number of these murders remain unsolved, which further adds to the seriousness of the situation.

* * *

Unemployment Congress Supports Lundeen Insurance Bill

Recent days have witnessed the gathering of delegates from many walks in life to the "National Congress on Unemployment and Social Insurance." Three thousand of them came and listened to fervid speeches. The Lundeen unemployment and social insurance bill, introduced in the last session of congress, was enthusiastically endorsed. This bill provides for unemployment insurance for all jobless citizens regardless of race, and at wages prevalent in the various communities. A tax upon all incomes of $5,000 or more would provide the necessary revenue. The President has not as yet given the bill his approval and congress seems to be in no mood to hurry along to passage any measure that lacks his endorsement. Mr. Herbert Benjamin, whose name has been in the headlines on previous occasions in connection with hunger strikes, was loud in his disapproval of presidential smiles that produced no jobs.

* * *

Youth Also Chooses Capital As Conference Ground

While the unemployment congress was in session, the National Youth congress was meeting in another part of the city. An outgrowth of a meeting held in New York two months ago, at which time a small group of youths told Mrs. Roosevelt, Newton D. Baker and others that the oncoming generation did not care to be like its elders, this youth congress gave itself to a serious discussion of present day problems as they affected young people. Senator Nye and ex-Senator Brookhart were among the speakers.

* * *

Presbyterian Church Destroyed by Fire

Northminster Presbyterian church suffered the loss of its commodious house of worship on Sunday morning, Jan. 6, when a destructive fire swept through the edifice shortly before the Sunday school session was to begin. As is so often the case, insurance but partially offsets the loss.

* * *

Hold Memorial Service for Rector of St. Johns

Memorial services for the late Dr. Roland Cotton Smith, for nineteen years the beloved rector of St. Johns Episcopal church, were recently held. This church, but one block from the White House, has been the worshiping place for more presidents than is true of any other Washington church. Two other Episcopalian churches, St. Thomas and St. Margaret, are presided over, and have been for many years, by rectors who bear the name Smith. With Roland Cotton Smith at St. Johns, the trio were jocularly referred to as Tommie, Maggie and Johnnie Smith. Roland Cotton Smith made an impression upon the life of the city that still abides.

W. S. ABERNETHY.

Dr. Eldredge, Religious Editor, Dies

Hermon E. Eldredge, who died Jan. 3, was editor of the Herald of Gospel Liberty when that weekly was merged with the Congregationalist, and since then had been an editorial associate on the merged publication. Dr. Eldredge was 68 years of age.

Demand Rehearing of California R.O.T.C. Case

Taking exception to conclusions upon which the United States supreme court rested its decision on Dec. 3 upholding the University of California's suspension of Albert Hamilton and Alonzo Reynolds, jr., student conscientious objectors to compulsory R.O.T.C. courses, John Beardsley, Los Angeles attorney representing the stu-

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dents, has filed a petition requesting the court to grant a rehearing of the case. Mr. Beardsley disputes the court's conclusion that students required to take R.O.T.C. courses do not thereby become "in any sense . . . a part of the military establishment of the United States."

International "Y" Balances Its Budget

The international committee of the Y.M.C.A. has balanced its 1934 budget, having raised $416,000 to accomplish this end. This was the first time since 1929 that a balanced budget has been achieved.

Catholic Service to Lepers

Catholic missionaries care for about 25,000 lepers, according to the latest estimates from Rome. In the 107 organized leper asylums there are now 12,774 inmates, and an equal number are helped from hundreds of Catholic mission stations.

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MICHIGAN AVE AT CONGRESS

CHICAGO

Harold Fey New F.O.R. Secretary

Leaves Editorship of World Call for Post in Pacifist Organization—Marrying Time Comes to the Amish

(Correspondence from Indiana)

INDIANAPOLIS, Jan. 14.—Dr. Harold Fey, for the last few years editor of the World Call, international missionary journal of the Disciples of Christ which is published and edited from Indianapolis, has gone to New York to become one of the secretaries of the Fellowship of Reconciliation. Dr. Fey was at one time Philippine staff correspondent for The Christian Century.

* * *

Community Hymn Singing Attracts Large Audience

A community sing was held recently at the North Methodist church, in which a number of north side churches participated. Choir members from the various choirs helped to swell the regular choir. A junior choir sang in the rear balcony, giving an antiphonal effect. A number of hymns were used, and, after being interpreted by one of the ministers, was sung by the entire congregation, with the exception of "Fairest Lord Jesus," which was sung by the choir. Another such service is being planned for the north side in February. This project was suggested to us by the Federal council. For an occasional service it works. It could hardly hope to succeed with constant repetition.

* * *

Dean Putnam Named Butler President

Dean J. W. Putnam, who became acting president of Butler university after the presidency of Dr. W. S. Athearn, has now been appointed president by the board. Dr. Putnam was head of the economics department. He has been with the institution for a long time, and served twice as acting president. He is a genial personality, with an interest in the student which the student appreciates, and a sympathetic spirit that embraces all the departments of the university.

* * *

Dr. Harper Views Mexico Optimistically

Dr. Earl Harper, president of Evansville college, spoke on Mexico yesterday at the Y. "big meeting" held in Keith's. He had recently returned from a trip to Mexico by auto. He stated that while the new Mexico is a dictatorship, it is not necessarily interested in abolishing religion so much as in separating church and state. He held high hopes for education in Mexico, as well as for the Protestant type of leadership which creates a higher morality and more of a religion of social responsibility.

* * *

Alcoholics Cause Abandonment Of Midnight Mass

The Catholic bishop abolished midnight masses on Christmas evening this year. It was due, so the report has come to me from many sources, to the number of alcoholics who had imbibed too freely at parties before coming to mass! Even the five o'clock mass on Christmas morning does not get away from the occasional reeler.

* * *

Marrying Time Among The Amish

It is marrying time for the Amish youth up around Goshen, where in three counties the Amish form one-half of the population. "Bundling" is practiced, regular life insurance is taboo, hooks and eyes replace buttons, women shun fancy jewelry beyond bright-headed pins, men and boys wear their hair bobbed, boys wear long trousers, higher education is frowned upon, and they do not believe in voting, in laws or courts. They refuse to pay fines. Divorce is unknown. Single Amish men are not allowed to use covered buggies in courting, and married couples may attach tops to their buggies—after the first child is born! There is another group of "pink" Amish who allow themselves such luxuries as "store clothes," haircuts and shaves. But these good people are as true as gold. And now that the heavy work is over, there are weddings taking place in the mornings, with gaiety the remainder of the day.

* * *

And So Forth

Recently a dinner was held in honor of Dr. M. L. Haines, pastor emeritus of the First Presbyterian church. Well this fine gentleman deserves it! A friend to old and young alike, he lives his life of retirement in a wealth of memories, and of rich cultural contacts.

The state pastors' conference, which is to be held in the First Baptist church Feb. 4, 5, and 6, has been set up. Speakers include Arthur E. Holt, Cleland B. McAfee, Albert W. Palmer, Mark Dawber, William R. King, Burris Jenkins, Halford Luccock, Roy Guild, W. H. Todd, George W. Richards and Senator G. P. Nye, Rev. M. W. Clair, jr., of the Colored M. E. church and Rabbi M. M. Feuerlicht, both local leaders, will also appear, as will the DePauw university choir under the direction of Dr. R. G. McCutchan.

E. G. HOMRIGHAUSEN.

Honor P. H. Callahan as Champion of Tolerance

P. H. Callahan, prominent Catholic layman of Louisville, Ky., was last month tendered a dinner by about 200 friends. Governor Laffoon, a speaker at the dinner, testified: "I would rather receive an honor like this than be governor of all the commonwealths, or even chief executive of a great nation." An editorial tribute to Mr. Callahan in the Louisville Courier-Journal spoke of his services in these words: "His spiritual and intellectual achievements, his untiring work in behalf of religious tolerance, profit-sharing in business, world peace and temperance have been great and have won for him all manner of friends from every walk of life."

J. M. Dawson Completes Twenty Years of Service at Waco

Special services and a testimonial dinner marked the completion of 20 years of service by Joseph Martin Dawson at First Baptist church, Waco, Tex., early this month. George W. Truett of Dallas delivered the address at the anniversary service on Jan. 4. More than 4,000 members have been received into the church during Dr. Dawson's ministry, and over a million

dollars has been raised for all purposes. Dr. Dawson is a staff correspondent of The Christian Century, contributing news articles covering the southwest.

Minister of Wesley's Chapel Dies

Rev. George H. McNeal, for many years minister of the famous Wesley's chapel, City road, London, died last month. In recent years Mr. McNeal had earned the gratitude of all Methodists by his tireless work in preserving, improving and beautifying City road chapel and Wesley's house.

Disciples Ministers in Record Pastorates

J. H. Goldner recently began his 36th year as pastor of Euclid Avenue Christian church, Cleveland, O., and P. H. Welshimer his 34th at First church, Canton, O. C. M. Chilton will soon enter upon his 38th year at First church, St. Joseph, Mo. C. G. Kindred, at Englewood (Chicago) Christian church, and E. S. Ames at University church, Chicago, have served these churches for more than 35 years.

Bradford Abernethy Returns From Foreign Studies

Bradford Abernethy, after 18 months' study at the University of Edinburgh and at Oxford, on a graduate scholarship from Colgate-Rochester divinity school, has returned to America and is beginning his new work as minister at First Baptist church, Columbia, Mo. In addition to his academic pursuits Mr. Abernethy, with Mrs. Abernethy, toured the holy land and Egypt and motored through Europe with Dr. and Mrs. A. W. Beaven, Mrs. Abernethy's parents. Mr. Abernethy is a son of W. S. Abernethy of Washington, D. C.

Catholics Begin Fight On Nudism

The council of the Legion of Decency of the archdiocese of New York, organized to aid in the drive against objectionable films, will ask the state legislature to amend the penal law to prevent "indecency such as may be practiced under the guise of nudism" in any place. This action of the council was recently announced following a session of the members of the group which is headed by Alfred E. Smith.

Mourn Death of Dr. W. H. Pulsford

William H. Pulsford, retired Congregational-Unitarian minister, died Dec. 7 at Waltham, Mass. He was 75 years of age. Dr. Pulsford occupied pulpits in Montreal, Chicago and Waltham. He was a native of Scotland, and early in his ministry preached in Dumfries.

Temple University Theology Conference

Temple university school of theology, Philadelphia, will hold its second annual conference Feb. 12, with the general theme "To Serve the Present Age." These ministers' conferences are held in celebration of the founding of the university by Russell H. Conwell.

Free Church Fellowship Holds Annual Meeting

The theme for discussion at the first annual meeting of the Free Church fellowship, to be held Jan. 22-24 at the Church of the Savior, Brooklyn, is "Free Churches and a Changing World." There will be round table conferences on "Free Churches and the Changing Economic Order" and "Free Churches and Changing Religious Thought." Louis C. Cornish of Boston is president of the fellowship.

Dr. Halliday Named Missions Council Head

Dr. Ernest M. Halliday, chairman of the cabinet of the Congregational and Christian national home boards, has been elected president of the Home Missions council. Dr. Halliday has been known for his opposition to all competition in missionary undertakings between Protestant churches. He has been sponsor of union missions at Boulder Dam and in the Panama Canal zone.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Gambling

(George M. Cohan) (Fox) Chronic gambler hero bends all energies to solve killing of adopted daughter. Does various pretentiously clever things, talks banal English through twisted mouth, and even sings. Confused, sluggish action offered with air of being clever.

For A: Mediocre. For Y: No. For C: No.

Jealousy

(Nancy Carroll, Donald Cook) (Columbia) Conceited prize fighter and little

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heroine plan marriage but wrangle endlessly because of his insane, unjustified jealousy. Most sensational "cure" is accomplished, of which the grim and morbid aspects remain in spite of the surprise ending.

For A: Hardly. For Y: Unwholesome. For C: No.

Music in the Air

(Gloria Swanson, John Boles) (Fox) Light, wholesome but far-fetched comedy with character interest and romantic appeal, against delightful background of Bavarian village life. Rest is dull wrangling by two temperamental stars, Boles trying to be funny and Gloria to sing!

For A: Feeble. For Y: Fairly good. For C: Harmless.

The President Vanishes

(Arthur Byron, Paul Kelly, Edwin Arnold) (Para) Excellent melodramatic thriller about ruthless financiers driving the country into war for their profit, controlling public by press and legislature by lobby, defeated only by heroic President by unheard-of trick. Notable cast. Rather thought-provoking.

For A: Entertaining. For Y: Very good. For C: Very exciting.

Secrets of the Chateau

(Claire Dodd) (Univ) The desire of most of the cast to gain possession of valuable Gutenberg Bible affords many suspects of the theft and two murders committed in French chateau. Weak, uninteresting drama, with little suspense and dubious ethics.

For A: Inferior. For Y: Hardly. For C: No.

West of the Pecos

(Richard Dix, Martha Sleeper) (RKO) Zane Grey western about southern colonel, ruined after war, starting west with daughter. Finds new home, excitement, many troubles and a hero who saves day and marries his daughter. All ingredients of frontier life. Above average western.

For A: Hardly. For Y: Good. For C: If not too strong.

Woman in the Dark

(Fay Wray, Ralph Bellamy) (RKO) Sensational, unconvincing stuff in exceedingly bad taste, with cheap emphasis on sex. Accidental killing jails hero. Released, he seeks seclusion but becomes victim of brutal villain trying to frame him from jealousy over heroine. Innocent vindicated, of course.

For A: Poor. For Y: No. For C: No.

Best Recent Films for Family:

Peck's Bad Boy	Love Time
Anne of Green Gables	Romance in Manhattan
Bright Eyes	The Little Minister

Films of Special Interest for Adults:

What Every Woman Knows	Evelyn Prentice
Great Expectations	Power
The White Parade	Broadway Bill

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BOOKS RECEIVED

God and the Social Process, by Louis Wallis. Univ. of Chicago Press, $2.00.

Children of God, by W. R. Siegart. United Lutheran Pub. House, $.75.

Discovering Jesus, by Sidney A. Weston. Pilgrim Press, $1.00 cloth, .40 paper.

In The Shadow of Liberty, by Edward Corsi. Macmillan, $3.50.

Wisdom and Waste, by Malcolm L. Darling. Oxford Press, $5.00.

Thomas More, by Christopher Hollis. Bruce Pub. Co., $2.25.

A House Divided, by Pearl S. Buck. John Day, $2.50.

Road of Ages, by Robert Nathan. Alfred A. Knopf, $2.50.

Destiny's Man, by T. F. Tweed. Farrar & Rinehart, $2.50.

Letters of Theodore Dwight Weld, Angelina Grinme Weld and Sarah Grinke, 1822-1844. Edited by Gilbert H. Barnes and Dwight L. Dumond. D. Appleton-Century Co., 2 vols.

Chant of the Night, an Indian Mission Story, by C. Kuipers. Zondervan Pub. House, Grand Rapids, $1.25.

Psychology and Life, by Leslie D. Weatherhead. Abingdon, $2.00.

Lovers of Life, an Epic Biography of a Soul, by Edwards Davis. Baker & Taylor Co., $3.00.

Village Parson Sketches, fifteen Sunday evening programs, by Robert S. Hall. Walter H. Baker Co., Boston, 75 cents.

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• THE FIRST SURVEY OF A NEW FIELD •

Religion Renounces War

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"Whether one be pacifist, militarist, or just plain American citizen, this massing and presentation of the facts in masterly fashion in regard to the attitude of the Protestant Churches regarding war is full of interest and full of challenge. This is no wholesale propaganda by a secretary of the Federal Council of Churches of Christ, but a well-documented assembly of facts and opinions that is truly encyclopedic in character, but almost dramatic in form. . . . Publicists and politicians will do well to read the book, as well as preachers."—*Boston Transcript.*

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